



YOU ASKED  
FOR IT

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# LETTERS

## dismayed

Dear Madam,

I was dismayed to see the Evangelical Union entirely misrepresented in the article "Clubs and Societies on Campus" in the Orientation Week Handbook, and would like to use your columns to clear up the fast impressions which must have been gained by any student reading that particular article.

The most misleading statement reads as follows: "It promotes interest in religions of all kinds and prefers no particular doctrinal basis." In fact, the Evangelical Union, as its name suggests, is very firmly based on the beliefs of Biblical Christianity. It has a doctrinal basis derived from the Bible. As a society, its supreme aim is to present the person of Jesus Christ to students for their serious consideration, with a view to encouraging them to dedicate their lives to the service of Christ. All the wide variety of activities of the E.U. are directed towards this aim.

To be effective in presenting Christ to people of different religious and philosophical backgrounds, E.U. members are encouraged to know something about these. The E.U. does not, however, promote interest in religions, it promotes interest in the Jesus Christ of the Bible.

Graham McKay,  
(President, ANUEU)

## exams?

Dear Sir,

FORUM ON EXAMINATIONS

There are many valid criticisms which can be made of the end-of-year three-hour exam. But two of Mr Shea's criticisms are quite invalid, being based on a mistaken view of what examiners are trying to test (at least in the Arts subject with which I am familiar). It would be a pity if such a view gained currency.

(1) "You have to remember everything you have covered during the whole year and get it all down in three hours." This is the surest route to failure. Good examination questions test flexibility of mind and a capacity for relevant argument, i.e. the ability to apply a certain body of knowledge or experience to a new problem, and to choose from that knowledge or experience the aspects that are most closely related to the problem. Dashing off everything you have ever read about Julius Caesar, e.g., when the question asks for an evaluation of a specific aspect of his dictatorship, will produce a very bad answer. Unfortunately, this kind of "answer" is very common in the general community: one presses the button "democracy" or "communism" or "long-haired students" and out come all the clichés and irrelevant prejudices. This lowers the level of public and private debate in Australia and I should like to think that a university education could do something to raise that level. I do not believe that many of our exams reward the student who argues irrelevantly (or fails to argue at all).

(2) "You can take your books into some exams. Great! It takes so long to find the reference you want and write it down that you waste much of your exam time." Open-book exams are intended to give students the opportunity to make effective use of basic materials which would normally be available to them (e.g. the text of a play in a discussion on drama). They enable the student to support his arguments with relevant evidence, and thus reduce waffle and memorising. But this system pre-supposes close familiarity with these materials through a year's reading and thinking about them; otherwise the student will indeed "waste" his time searching through unfamiliar material.

Graham D. Wright

Thus exams should not be criticised for evils which are not intrinsic to them: if students misunderstand and misuse exams, it is not the fault of the exam system itself (though it may be the fault of lack of communication between staff and students about aims).

Mr McFarlane's instances of arbitrary or corrupt behaviour connected with exams were chilling indeed, but they were approximately half-a-dozen instances spread over thirteen years, in a number of universities. Still too many, no doubt. But in my five-and-a-half years on the staff of the A.N.U., I have known of no instances of corruption in examining here. Moreover, it is my experience that considerable trouble is taken to ensure that no injustices occur. As for the "god-professor": this problem does exist, but in a great many departments, the professor and other members of staff are equal examiners and all share in the final decision of results.

My comments are not intended to deny that there are weaknesses in the present examination system, or that there are alternative methods of assessment worth trying (and which are being tried—the amount of experiment going on is considerable). Nor do I deny that reform of the structure of university government is highly desirable. The Forum on Exams is to be commended for making students aware of faults in the system which need remedy. There is no need to invent faults which do not exist, or to pretend that the picture presented at the Forum is the whole picture.

Yours sincerely,  
Beryl Rawson.

## bookshop scandal

Dear Editor,

I refer to the farcical position created by motion 20, as passed by the S.R.C. on 1-3-70: "That both directors of the S.R.C. Bookshop, and all other S.R.C. members employed in the Bookshop, be treated, for the purposes of payment for work involved in such bookshop, as normal employees of the Bookshop."

What is the result of this motion? S.R.C. member No 1, having been appointed to handle the bookshop, and then proposing a motion that he be paid for it (claiming it to be "commercial"), receives \$1 an hour for standing in the bookshop, while S.R.C. member No 2, upstairs in the S.R.C. office, carries out his duty as an S.R.C. member, and helps write out forms in triplicate for a prospective vendor, but does not receive payment, since he is not officially employed. In joining the S.R.C., a student volunteers his man-hours for students, and should claim no payment for it.

Yours,  
David Kerr.

## union

Dear Editor,

Do you realise that the Union is the only place in Canberra with a cover charge of \$22?

Yours,  
"The Watchdog"

Dear Ma'am,

The cheaper Union meals won't fill an aching belly unless you have a bread roll with them. The rolls are sold by the Union for 7c. I was quoted 44c per doz. by Sunicrust Bakeries Ltd. This is a 91% profit (gross).

## teachers

Dear Sir,

On this campus there are in the vicinity of two hundred teacher-trainees. During their time at A.N.U. most of these students will have to resolve problems concerning their teacher-trainee scholarships. In the past A.N.U. undergraduate teacher-trainees have had the highest percentage drop-out of any university teacher-trainee group in New South Wales. The reasons for this are many. Previous student teachers from A.N.U. have found on completion of teachers' training college courses that their position in the service is far different from what they imagined.

In every career problems arise and must be faced.

In all organizations the calibre of their performances depends on the numbers and their dedication to those organizations. This applies especially to the N.S.W. Department of Education. On many occasions the Department of Education rightly or wrongly is blamed for inadequacies within the education system. All criticism is directed at the department and often the public forgets that the people at the base of the organisation's structure may influence policy through the organization.

Teacher - trainees ARE a part of the N.S.W. Education Department. While apathetic they have no chance whatsoever in influencing the Department. Therefore before condemning the Education Department critics must determine whether the base of the organization that is the teacher-trainees is attempting to assist the Department in improving the system.

At A.N.U. criticism can definitely be placed with the trainees. Within the next two weeks a meeting of trainees will be called in an attempt to resolve the present situation. Let's hope that ALL trainees will attend.

Yours sincerely,

Mary E. Fisher,  
Public Relations Officer,  
A.N.U. Teacher Trainees Association.

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Last Monday Wilfred Burchett came to Canberra. He entered Australia without a passport, hoping that while in Australia he would be able to have his Australian Passport re-issued. The latest statements from the government would suggest that his trip has been in vain. The government seems to be convinced that Mr Burchett is some sort of traitor and therefore undeserving of an Australian Passport.

It is very hard to assess how genuine Mr Burchett's claims are. I was able to attend the Press Luncheon held in Canberra on Monday. Mr Burchett spoke very briefly but answered the questions at length. His explanations of the work he has done both with the North Korean Government during the Korean War and the North Vietnamese government during the Vietnam war suggested that his interests lay purely in humanitarian pursuits. His involvement in international affairs is deep and interesting. In Korea he was concerned about the allied use of chemical warfare. In Vietnam he is concerned about the justification of foreign interference. He reported the Geneva agreement and he is now an official reporter at the Paris peace talks.

The most interesting question asked was: What hope is there that something constructive will come of the Paris talks? Mr Burchett answered that the talks at the moment had reached an absolute stale mate. That was because of President Nixon's present policy of withdrawal. He claimed that at the end of President Johnson's office there was hope that something would come of the talks.

Apart from his humanist concerns there is an aura of mystery over his close connections with what our government would call "non friendly" governments. I am not sure whether this is good enough reason for denying Burchett a passport.

In Woroni this week there is a review of Mr Burchett's book PASSPORT.

A lot has happened in the A.N.U. Opera House this week. See opposite page. At the S.R.C. Meeting on Sunday 1st March there were tragedies and triumphs. The triumphs were the positive actions the S.R.C. saw fit to take over the state of the Union. The tragedies were centred around the Bain-Barrell Bookshop. These two members moved a motion to the effect that they may hire themselves for the work they do on the bookshop. I find this an irregular move. It is appalling to see S.R.C. members being paid for their work. I think it is proper for them to hire other people. But the principle of voluntary labour by S.R.C. members must remain. If they are able to hire themselves for the work they do, I feel I would be entitled to hire myself for the work I did on Orientation Week. The total number of hours I spent on Orientation Week would entitle me to claim several hundred dollars. The S.R.C. voted in favour of the Bain-Barrell entrepreneurship. This type of politicising will end the S.R.C. very quickly.



# UNION

From what one hears these days, the Union is a blood-sucking leech feeding mercilessly on the student body. And indeed, one would believe that each member of the Board of Management of the Union is a major shareholder drawing huge dividends from the equally huge profits made by this capitalistic enterprise. The basic assumption in all this is that the Union, at best, would not dig into its coffers to provide essential services to the members and, at worse, swindle the students wherever possible.

Of course, the facts are quite different. The students involved in Union affairs labour on — mostly anonymously — without any return and with little sympathy or help from their fellow students. They are politely ignored until the prices rise or the S.R.C. elections are due. Until then no one really cares how and why something is done or not done, or even what exactly is the Union.

But now, thanks to the current interest and controversy, I intend to set straight some extremely misleading ideas about your Union, and more importantly, explain the whole question of prices. I only hope that your patience in reading the following is at least equal to mine in writing it.

What exactly is the Board's policy towards prices? Consider some of the principles involved. The first and the foremost thing to remember is that there is no intention whatever to make profits. That word is as obscene to us as it is odious to any consumer. It is inconceivable that a Union of the students, by the students and for the students should make any profits from the students. However, what does happen is that profits are made on certain selected items and these profits are used to support the lower prices of other selected items. Thus, for example, a profit of 3c on a cup of tea may be used to reduce the loss of 8c on braised chops. Therefore, overall, no profits are made. Secondly, the Board sees it as its responsibility to ensure that the students get the most nutritious foods at the cheapest prices possible. This in turn requires the differentiation between the "essentials" and the "luxuries". The basic policy here is that if prices must rise, the rise should be, wherever possible, on the latter rather than on the "Staple" foods. These two principles, I believe, are not only reasonable and fair but also utterly indispensable if the welfare of the student members is at stake. That, after all, is the whole object of the Union.

What is the mechanism for setting prices? The essential point to note is that whatever the mechanism be, it is not as arbitrary as you may have been led to believe. Basically, the Board of Management is the final authority on all matters concerning the Union. But it has been the general feeling that the question of prices is so important that it should be left entirely in the hands of the students. Since the Board itself has members who are not students, the question of prices falls in its entirety to the House Committee. It is this committee — made up of 15 students — that sets all prices and generally supervises the running of all student services of the Union. Of course, in any such important decisions, the process is not as simple as this. It may well be that the Finance Committee recommends a broad financial policy to the Board to take into account any changed circumstances. The Board may accept, alter or reject such a recommendation. Whatever the decision, it is within that broad framework that the House Committee must work.

Having explained the principles and the mechanism of the Union prices, it remains to explain the facts and figures behind the rise in 1970 prices. I have already pointed out that the Union does not make any overall profits. But this is not all. In fact, your Union makes huge losses on its catering services (coffee lounge, refectory, milkbar etc.) which are subsidised by the compulsory union fees. Further, these subsidies have been rising during the past years: in 1967, \$14,500; in 1968, \$14,800; and in 1969, nearly \$17,500. It is obvious that if the Union were to rely solely on its trading revenues, it would be in the Bankruptcy Court by now. It is only your fees which enable us to keep the facilities and services of the Union up to date.

It is, I think, relevant to digress at this point to consider the central issue of where your money is expended. Consider the following figures for 1969 (all figures rounded and approximate, pending final accounts):

Source of Funds	%	\$
Total Fees Received	100	81,000
Application of Funds		
Administrative Expenses	17	14,300
Union Running Costs	14	11,000
Funds for Future Development	23	18,800
Membership Expenses:		
Members' Activities	5	3,400
Subsidies to Union		
Trading Concerns	21	17,500
Capital Improvements	26	20,900
	100	16,000
		81,000

The 'Funds for Future Development' require some explanation. It is an accepted business principle that enough capital (fee income in our case) be conserved to cover both the short and the long term needs.

In the short run, contingencies can arise with little warning which have to be met. For example, we are now faced with the task of finding \$3,000 to implement the sale of liquor in the Union, given the fact that no provision for this was made in the 1970 budget. Also, in the long run, it is essential that funds be available for future expansion and needs (new buildings, facilities, services etc) if a stable growth rate of the Union is to be maintained.

Finally, any reasonable person should consider that the Board's responsibilities go further than the interests of the present membership. It must ensure that future members do not suffer due to policies designed to provide only short term benefits.

Therefore the question here is not whether surplus funds should be retained but rather the extent of the retention. Though the rate of 23% may appear unduly high, that is not really the case considering that the Union has committed itself to borrowing \$250,000 to finance the new Union Building. This will require a repayment of \$35,000 per annum for 10 years starting in 1971. In addition, money must be found to pay \$30,000 this year as our initial contribution towards the new building.

In the light of these considerations, the Board felt that something more than the present rate of 'savings' would be required. It reviewed the subsidizing policies of the Union in depth and after extensive deliberations passed a resolution in December, 1969 'that the ultimate objective of the Union's financial policy should be the absorption of all reasonable costs of trading by the trading income and that this policy be reviewed every two years.' The net effect of this resolution is that ultimately the Union will neither make any profits nor any losses on its trading concerns. This will leave all the income from fees available to meet short and long-term needs and to provide better and more adequate facilities.

However, the Board noted the fact this position could not be reached in one leap because to wipe out the trading subsidies would require an unacceptable

able rise in prices. Therefore, it formulated the opinion that the reduction of trading losses should only be gradual and that in 1970 the losses should be reduced by \$4,000. It was in consequence of this policy that the House Committee increased the prices of certain items in the Union.

In criticizing the prices in the Union, it is fashionable to compare the Union with outside commercial enterprises. I would like to point out that such comparisons are extremely misleading for a number of reasons.

It is important to understand that our costs are generally higher than those outside. This is reflected not so much in the cost of raw materials as it is in the cost of labour and overheads. A normal enterprise, for example, does not have to think about vacations, while the Union is faced with the problem of uneven trading throughout the year. If good and reliable staff are to be retained they cannot be dismissed every time a vacation comes around. But to keep them on the payroll means that unproductive wages are being paid. This obviously adds to the costs.

A commercial enterprise usually operates for at least 50 weeks a year and therefore has a fair chance to recover any excessive costs that may have been incurred. But the Union rarely has more than 28 term weeks. During this period it must try to recover the labour and overhead costs of the other 24 weeks which necessitates either making continuous excessive losses or recovering them by increased prices. Whereas an average cafe has a labour cost of 20-23%, and a hotel of 26-30%, we in the Union suffer from 35-38% labour costs.

The practical effect of this is that an average retailer may well buy half a pint of milk for 6.96c, add on other costs and sell at 8c, still making a marginal profit on the deal. (In fact, I am aware of only one cafe that sells milk at this price and I am very doubtful that 1.04c could cover the overhead costs. Most likely such an item is a loss leader.) However, for the Union the total costs are higher, and in fact add up to 8.6 cents leaving a net profit of .4 cents. The profit margin is 5% and not 28% as the aspiring financial experts would have you believe. I emphasise that the price of raw materials is not the only cost component; labour and overhead costs must be absorbed by each product before sale whether this be in the Union or elsewhere.

One more point: like any other enterprise, the Union is also subject to the effects of inflation and any increases in wages granted to the labour force, or for that matter any increases in raw material costs. It cannot be reasonably expected that prices should always remain constant despite the wage rises. Changes have to take place to account for the different cost structures. It is of some interest to note that though the higher price for coffee (9c) was set in December, 1969, the raw material cost of coffee has increased by 25% from 1st February 1970. This has not been taken into account in the present price.

Another myth frequently perpetrated on this campus is that your Union is the most expensive University Union in the country. As you will observe from the figures below, the contrary was true at least until last year. And even now our prices are reasonable in comparison considering the point that costs in Canberra are invariably higher than interstate. The following is a survey of prices for certain milkbar items in some of the Universities in Australia:-

	Tea	Coffee	Milkshakes	Ham-burger	Ham Sandwich	Milk
ANU						
- Old Prices	6c	7c	12c	20c	12c	9c (10 oz)
*New Prices	8c	9c	14c	20c	13c	9c (10 oz)
*Sydney						
Women's	7c	10c	15c	21c	14c	8c (8 oz)
*Sydney						
Mens	7c	10c	15c	20c	15c	8c (8 oz)
Wollongong	10c pot	6c	15c	18c	12c	?
*Newcastle	10c	10c	15c	?	?	10c (10 oz)
*Queensland	.7c	8c	15c	17c	16c	?
Monash	6c	6c	14c	?	15c	6c (8 oz)
New England	7c	10c	15c	20c	17c	?

\*New 1970 prices. All others are 1969 prices due for review this year.

Now a final word of advice to those members who would rather spend half-an-hour of their time walking to Woolworths Cafeteria and back than eat at their Union. For the six months ended 31 December, 1969, Woolworths Limited made a profit of an odd \$8 million. I assure you that this was not achieved by selling meals to you at a loss. It was achieved by selling those meals to you at the price which it cost them and by raking in profits on the items that you bought while you were in the store.

As far as the Union notional plans are concerned, consultation between the Board and the general membership — inviting opinions and suggestions — took place twice during the last year in June and September. Clubs were especially approached to give their views. All responses were considered by the Board and wherever financially possible they were incorporated into the 'brief' to the Architect. Further, it must be noted that the basic problem confronting the Board and the Users Committee has been that the building must be ready by 1972. This necessarily meant that we had to gear our pace to the students to consider these plans. In any case, it is wrong to suggest that the plans have been finalized; they are not. The Board and the Union Users Committee would be glad to receive any suggestions on the plans now displayed in the Union foyer.

Those sceptics and cynics who remain unconvinced on the question of Union prices or, for that matter, anyone who has questions about the Union can contact me at the Union office on Mondays (12 - 1 p.m.), Wednesdays (1 - 2 p.m.) and Fridays (1 - 2 p.m.). If urgent kindly leave a message with Mrs West in the Union office or ring at 49-6644 (work) or 49-7062 (home).

Rakesh Ahuja

CHAIRMAN OF THE UNION BOARD OF MANAGEMENT

The above article by Mr Ahuja is long and unfortunately not to the point. Of course the Union Board can justify their prices in terms of their present budget — that in fact is the problem! What needs explaining is the Union Board's PRIORITIES. I think a careful look at the Union Board's Budget with an eye to change is needed. Surely the New Union can be Budgeted for BUT not at the expense of the food prices, which is the present situation as I understand it.

The first table quoted above still does not tell me where the money goes under the particular headings. The second table omits some Universities which makes it an invalid comparison as far as I am concerned.

As I see it the situation is simple. Students pay a fee at the beginning of the year. The prime concern of the Union is to provide food as cheaply as possible. If the new union is to be budgeted for then austerity measures are to be expected. Food prices should however be the primary concern, and should be held sacred from the 'budget balances'.

Of course the food service areas run at a loss that is what we expect. They should run at an even greater loss in my opinion. Cut the Union Dinner, Cricket Match, Art Show, Social Action donations, Union Debates... to start with and put the money into further subsidies on food prices...leave those luxuries for the new union.

The New Union is having its own problem. F111 would have been a better name than 'Opera House' for rumour suggests that one wing is swinging if not come right off. And who is at the controls?

This whole debate is perhaps peripheral. Perhaps we are debating whether the whole management of the Union needs structural changes.

THE EDITOR



by R. F. BRISSENDEN

(This is a revised version of an article originally published in *A Humanist View*, edited by Ian Edwards and published by Angus and Robertson. It is reprinted with permission of the editor and publishers.)

# CENSO

Anyone who concerns himself with censorship must consider two problems. First, is censorship necessary? Are the claims advanced by those who favour censorship justified? Second, is censorship itself in any way a dangerous process? Are some forms of censorship more dangerous than others, and if so, why?

To make my own position clear from the beginning: I doubt very much whether censorship is necessary, and the arguments used to support it seem to me of questionable validity. If censorship is necessary, it is a necessary evil. Moreover, some systems of censorship are much more evil in themselves than others. The systems which operate in Australia at present embody a number of authoritarian and secretive features which make them positively dangerous. The processes, particularly the administrative as apart from the legal processes by which books, films and records are censored in the country constitute a far more serious and insidious threat to society than do the supposedly corrupting works from which our censors are protecting us.

Whether books can corrupt their readers is debatable. There can be little doubt, however, that censorship, particularly in the form in which it operates in our community, is a genuinely corrupting process. It corrupts both the administrative machinery of the state and also that sense of freedom, of individual responsibility, amongst the members of the community which is an essential feature of a democracy. Censorship brings this about because of the sort of power it confers on our administrators and because of the way it permits them to exercise this power. It is dangerous for any man in authority to have the right to intrude into their private moral lives. It is even more dangerous if it is impossible effectively to question or test in the open the validity or justice of such a man's actions. A basic premise of a democratic society as we understand it is that no man is infallible; another and related premise is that there is no man who cannot ultimately be held responsible for what he does. The censor, who operates in a most extraordinarily delicate, difficult and important social area, in the realm of ideas and values, is invested with a power which for all practical purposes is exercised as if it were infallible. Moreover, it is becoming increasingly difficult, if not virtually impossible, for the ordinary citizen to question the decisions of the censor, or even to discover what they are.

This situation is bad in every way: bad for the censor and bad for those who are affected by his actions. Unfortunately, it seems to be getting worse: censorship is becoming administratively more efficient and therefore socially more dangerous. This development is one of the most disturbing manifestations of that disease of creeping authoritarianism to which the public institutions of this country seem to be succumbing.

As Enid Campbell and Harry Whitmore point out in their recently published study, *Freedom in Australia*, "the most pernicious of official attitudes is that of secrecy". The picture they give of the way in which secrecy infects the administrative process is depressing and disturbing — all the more because of the massive and detailed evidence with which it is supported.

"Ministers and officials have developed a firm attitude that the general public are not entitled to know anything about what they are doing — even if their actions vitally affect the rights of citizens both individually and collectively. The Attorney General will give no information about telephone tapping. The recommendations of the Literature and Film Censorship Boards will never be made public. Security operations must not be discussed, even in Parliament.

Instructions to policemen on the conduct of interrogations cannot be disclosed. No information may be given on the cancellation or refusal of entry permits. Departmental files are secret. This list is endless. Surely the public have some right to be considered and informed."

Censorship is perhaps the most obvious form in which this pervasive desire for secrecy on the part of officialdom manifests itself. Before looking in more detail, however, at some of the particular features of the Australian system, I should say something about censorship in general.

Censorship has been defined as "prohibiting expression or communication". Even in the free-est of free countries, in the most open of open societies, some form of censorship operates. All media of communication — press, radio, television, cinema, art and literature — are subject to some variety of overt or covert censorship. There are many reasons for this. To begin with, censoring is a normal human activity (a point I shall have more to say about shortly). But it is an activity which seems to flourish with unprecedented vigour in the modern State. The rapid and enormous growth of the media of mass communication, the increase in population, the spread of literacy, the general extension of bureaucratic controls made necessary by an increasingly complex society, the power of advertisers and other pressure groups within the community — these are some of the more obvious factors which lie behind the growth of censorship and its twin brother, propaganda.

Censorship conceived in this most general form poses a problem of great and increasing importance in contemporary society. The governments of a modern state, and powerful groups within the modern state, have a quite unprecedented capacity to prevent the expression or communication of facts or ideas of which they disapprove, and also to put forward, in the form of political or commercial propaganda (i.e. advertising), false or distorted information, or misleading theories.

But the techniques of recording, reproducing and disseminating material which science and technology have placed at the service of governments and big business are something of a two-edged weapon. Those who wish to outwit the censor — or to capitalise on his vagaries — now have at their service a multitude of efficient, cheap and portable devices for copying not merely the printed word but also pictures and sounds. The recent technical feat of printing and distributing the *Kama Sutra* within five days of the announcement that the ban on this book had been lifted tends to make the whole business of censorship look rather ridiculous. The ideal of completely censoring anything has always been rather remote — modern technology may soon make even this partial realisation virtually impossible.

This general problem of censorship and propaganda in modern society is obviously of very great importance, although it is so vast that it is difficult to say anything particularly illuminating about it. One can merely point to its existence. In any case, when people talk about censorship, they are usually referring to the overt, legally valid exercise of censorship by a properly constituted public authority. It is important to realise, however, that this official censorship is merely part of a

much larger and less clearly definable process, the visible tip of a large and dirty iceberg.

Some steps towards defining it can be taken if we look at what the state traditionally attempts to censor. The title of Peter Coleman's little book on Censorship in Australia gives the answer: *Obscenity, Blasphemy, Seditious* — that is, thoughts, ideas, or feelings, which are considered by some members of society to be dangerous to society as a whole. Censors, we should note, always appeal to the general good. What the censorious specifically find objectionable is anything which seems to threaten the continuance of the established order — sexual, religious, or political. Religious censorship is no longer important in our society as a whole, although it is important for some groups within society, but the censorship of sexual and political (or ideological) heresies clearly is.

The attempt through censoring to preserve the established order has always been a feature of human life, and probably always will be. It can be observed within the individual as well as within society. Freud uses the term, "the censor", as one way of describing the repressive process which goes on within each individual. Even the most uninhibited of us seeks either consciously or unconsciously to avoid the recognition of certain aspects of his character. The balanced, mature person recognises that this process goes on, takes it into account, and attempts to compensate for any distortion it may introduce into his attitudes to himself and others. If it remains unrecognised, we become neurotic or even psychotic — incapable of facing up to the realities of the situations in which we find ourselves.

The same process can be observed in society. All social groups have taboos, and it is worth noticing that, initially at least, these are often voluntarily self-imposed. Societies deliberately choose to suppress facts and ideas which either conflict with the dogmatic pre-suppositions, or the unconscious assumptions, on which the society rests, or which are in some other way uncomfortable or disturbing. Societies, like individuals, tend to see the world and their role in it very much in their own terms. This vision is always a blend of fact and fantasy — and the fantasy element is supported by a process of censoring and wishful thinking.

There are numerous examples of this kind of communal self-deception, and some of them are well-known. The attempt by the Church to suppress the theories of Copernicus and Galileo is an obvious instance. More recently, we have seen certain Southern States in America outlawing the teaching of the theory of evolution, or theories which maintain that there is no significant difference in intelligence and general human capacity between white and coloured people. In Australia, until a short while ago, there was tacit agreement not to mention certain things in the press — contraception, abortion, homosexuality, the Aborigines. The world as a whole refuses to think about certain problems — nuclear weapons and the population explosion are the two most disturbing ones (Cf. the title of Herman Kahn's study of nuclear war: *Thinking about the Unthinkable*). Collectively (except for a few people), we have agreed to put them in the too-hard basket. Our concurrence in this — like the concurrence of the ordinary German people in the judicial murder of six million Jews, the concurrence of "good" communists in the terrors of Stalinism, or our own concurrence in the slaughter of civilians in Vietnam — is a mark of communal neurosis. The society which refuses to face the facts about its own bestiality is a sick society.

If censorship is a naturally occurring social phenomenon, it seems possible that it may have a certain value. Most people seem to be agreed that on some occasions and in some situations it does. When we are at war we agree that, for the time being, the soldiers shall have control of certain information — even though, as Raymond Chandler once put it, "Military intelligence is an expression which contains an interior fallacy". And even in time of war, there can be bitter argument about the extent to which the authorities should censor. Few people would dispute the argument that the individual should have legal redress against libel. It also does not seem unreasonable that divorce evidence should be kept out of the newspapers. These, however, are special cases, and it is possible too that children constitute the most special of special cases. Granted all these exceptions it seems difficult to sustain the general notion that the State should have the right at all times to determine what its adult citizens can and cannot lawfully write, publish, read, listen to, or see.

Nonetheless, the argument in favour of benevolent censorship has always found able and respectable advocates — from Plato in ancient Greece to contemporary

*This frame has been cut*





# CENSORSHIP

spokesmen for the Catholic Church. The debate is a long-standing one, and it will probably never be finally resolved.

The two sides of the dispute have been admirably stated by an American writer, Walter Gellhorn, in his book *Individual Freedom and Governmental Restraints*: "Among the wise and good men of the world, there have almost always been some who have felt that censorship advances rather than limits man's freedom. Plato, Augustine, and Spinoza, among many others, asserted that no man is free who acts erroneously because influenced by passion or mistaken ideas. When what is true and good is known, anything that would subvert it should be controlled, not to narrow man's freedom, but to save him from the unfreedom of immorality or harmful doctrine that might damage him or the community. In this view, censorship rests in one or another degree upon the belief that those who are qualified to identify evil and mistake should be empowered to prevent their dissemination.

There is another appraisal, however, that leads to a different conclusion. Aristotle — and, in more recent times . . . Dewey and Holmes among others — maintained that a man is free only so long as he may make his own choices. If choice is foreclosed by another's judgment about what is virtuous or wise, freedom is lost . . . Holmes' insistence that "the best test of truth is the power of the thought to get itself accepted in the competition of the market" is a reflection of Aristotle's democratic faith in the value of the individual's own search for virtue and his free action in association with others to secure the common good.

Censorship, in one view, aims at preserving freedom through reinforcing what its proponents regard as the true values and beliefs. Opposition to censorship, in the other view, does not derive from hostility to the virtues the pro-censors prize, but reflects, rather, a conviction that in the end, the values of a free society will be attained through freedom rather than repression . . . These two quite different conceptions must be kept in mind, because their adherents sometimes too rapidly believe that the other side is unconcerned with values or is uninterested in freedom. In fact, both seek the same general ends. The question remains whether censorship will advance or retard their attainment."

It seems to me that censorship must necessarily retard their attainment, that it is by definite contrary to the principles of democracy, that the function of censorship must inevitably not only curtail the freedom of the individual but also create the conditions in which authoritarianism and servility can flourish and increase.

Censorship can be legitimately defended only by those who are prepared to accept the notion that the essential nature of the state is hierarchical, totalitarian, authoritarian; that is based on and embodies certain infallible and unquestionable dogma; that those in authority are necessarily granted a special power to identify good and evil; and that the ordinary citizen ought to leave all major or basic decisions in those areas to them. Any religious or political ideology which cannot accommodate conflicting or sceptical attitudes must censor. The Catholic Church — and also certain Protestant Churches — and the Communist or Fascist state cannot permit opposition; all opposition by definition is heretical, and therefore must be censored.

There seems, however, *a priori* to be something very curious about dogma which are supposed to be true but which are so delicate that they need to be defended (a) by lies (propaganda) or (b) by denying the possibility of criticism (censorship). This suggests that the critics may have a case, and that the case is so damaging it must not be heard. As John Anderson remarked: "To admit that they (truths, values) have to be defended by censorship and the demand for obedience, instead of by ventilation and the recognition of things themselves, is to admit they do not work."

The arguments used to support censorship all prove, on examination, to be riddled with this fundamental contradiction; and it is particularly obvious in the attempts to justify the censorship of the obscene. The first difficulty which those who support censorship face is in defining obscenity or indecency. It is, on the face of it, easier to define blasphemy and sedition; although there is no absolute way of defining sedition. To be seditious consists often in nothing more than backing the wrong horse in the race for power. As Sir John Harrington (whose other distinction was to introduce the water closet to England) observed: *Treason doth never prosper: what's the reason?*

*This frame has been cut from 'Baby Love'.*



*Treason doth never prosper: what's the reason?  
For if it prosper, none dare call it treason.*

But the problems involved in attempting to define obscenity are infinitely more complex. For the last fifty years at least, this has been recognised by the lawyers.

The most telling demonstration of the apparent insolubility of the problem was that afforded by the *Convention for the Suppression of the Circulation of and Traffic in Obscene Publications* which was held in Geneva in 1923 under the auspices of the League of Nations. After some time had been fruitlessly spent by the delegates in attempting to reach a workable definition of obscenity, it was decided, on the motion of the Polish delegate, that "the word in question should not be defined, and that each State be asked to give the word the legal meaning which its legislation demands."

Despite the difficulties involved, most countries have attempted to give a legal definition of obscenity. The definition best known in the English speaking world is that arrived at by Lord Cockburn in the case of *R. v Hicklin*. According to Lord Cockburn, the test of obscenity is this:

Where the tendency of the matter charged as obscenity is to deprave and corrupt those whose minds are open to such immoral influences, and into whose hands a publication of this sort may fall.

Despite the vicious circularity of this definition, and the problems inherent in giving any precise meaning to words like "deprave" and "corrupt", it has been extremely influential. People handing down judgments in cases brought before State courts in Australia still echo its language (although it has also come under some criticism); and it has influenced those concerned with the drafting of legislation. An obscene article is defined in British law at present, for instance, in the following terms: "An article shall be deemed to be obscene if its effect . . . is, if taken as a whole, such as to tend to deprave and corrupt persons who are likely, having regard to all relevant circumstances, to read, see or hear the matter contained or embodied in it."

Those who support censorship usually argue that the difficulties involved in defining "obscenity", "depravity", "corruption", etc. are red herrings. Even if we can't provide exact definition, they suggest, we all know what the words mean. But do we? The censor, it seems to me, ought to be forced to justify his actions — just as the public servants who carry out the provisions of food and drug acts are forced to justify their actions. The censor who demands that a book should be suppressed because it depraves and corrupts is in the same position as the official who demands that an edible substance should no longer be sold or should carry a warning label because it is poisonous (and supporters of censorship often use the "poison" analogy themselves). He should therefore be required to demonstrate empirically the depraving and corruptive potential of the book in question, just as his fellow public servant can be asked to produce a report from the laboratory which will show that the substance he wants to ban is in fact toxic.

This may seem to raise great difficulties. But in Australia we have a unique opportunity of discovering whether such an empirical demonstration of the corrupting potentiality of obscene literature is possible. In the Department of Customs and Excise, and in the Literature Board of Review, we have a number of people who have been exposed, over the years, to large quantities of pornographic literature. If the books they have had to read are in fact depraving and corrupting, these valiant quinea pigs should, by now, be exhibiting all the symptoms of immorality, sexual abnormality, and social anarchy, which such works of literature are supposed to bring about in their readers.

Since none of these people has yet shown any apparent signs of complete moral breakdown, we can only assume either that they are made of sterner stuff than the rest of the community — which seems unlikely — or that they have demonstrated that the theoretical basis of censorship, the arguments used to support it, contain a most damaging internal fallacy.

In this country we have also been conducting another experiment, the results of which should throw some light on the problem of how we can determine the corruptive power of literature. In the last few years a number of novels and other works of literary and scientific interest have been banned and then later released — *Lolita*, *Lady Chatterley's Lover*, *Another Country*, *Eros Denied*, *the Kama Sutra*, *The ABZ of Love*: these are some of the best known. The treatment accorded these books (and their potential readers) raises some interesting questions. Are we more corrupt than we were three — or thirty — years ago? Are we less corruptible now than we were then? Could the censors have been wrong? These are questions, of course, to which no one in authority, least of all the censor, can give an adequate answer.

The defender of censorship may sometimes agree that it is rather absurd to assume that the normal adult reader will be corrupted by pornography. He has a second line of defence, however: censorship is justified not because it may corrupt the normal citizen but because it may do irreparable damage to children or adolescents, to those "whose minds are open to such immoral influences, and into whose hands a publication of this sort may fall".

Two replies may be made to this argument. First, if it is true, it is also irrelevant. We do not usually prevent the normal adult citizen from following certain courses of action because of what might possibly happen to children or weaker members of the community if they were allowed to behave in the same way. We don't ban cars because of the road toll, or drinking because there are alcoholics. There is something odd about a society which allows itself to be governed by the claims of its weakest, least responsible members.

Second, we may ask whether the claim is in fact true. Is child delinquency caused through the reading of comic books, *Playboy* magazine, or novels like *Lady Chatterley's Lover*? The weight of expert evidence suggests very strongly that this is not the case. Judge Jerome Frank, in an Appendix to his decision in the case, *United States v. Roth* (U.S. Court of Appeals, 1956) summarised what was then known about the subject in the following terms:

- (1) Scientific studies of juvenile delinquency demonstrate that those who get into trouble, and are the greatest concern of the advocates of censorship, are far less inclined to read than those who do not become delinquent. The delinquents are generally the adventurous type, who have little use for reading and other non-active entertainment. Thus, even assuming that reading sometimes has an adverse effect on moral behaviour, the effect is not likely to be substantial, for those who are susceptible seldom read.
- (2) Sheldon and Eleanor Glueck, who are among the country's leading authorities on the treatment and causes of juvenile delinquency . . . (have found) that delinquents read very little. When those who know so much about the problem of delinquency among youth — the very group about whom the advocates of censorship are most concerned — conclude that what delinquents read has so little effect upon their conduct that it is not worth investigating in an exhaustive study of causes, there is good



# CENSORSHIP continued

reason for serious doubt concerning the basic hypothesis on which obscenity is dependent . . .

He quotes also from a report by Dr Marie Jahoda (Professor of Social Psychology at Sussex University) and associates, entitled *The Impact of Literature: A Psychological Discussion of Some Assumptions in the Censorship Debate* (1954):

In the vast research literature on the causes of juvenile delinquency there is no evidence to justify the assumption that the reading about violence leads to delinquent acts. Experts on juvenile delinquency agree that there is no single cause . . . Juvenile delinquents as a group read less, and less easily, than non-delinquents. Individual instances are reported in which so-called "good" books allegedly influenced a delinquent in the manner in which "bad" books are assumed to influence him . . .

To adopt this sort of attitude is not to assume, as some people maintain, that ideas, and particularly ideas contained in books, have no effect. Of course they have an effect, although it is difficult to determine precisely what this effect may be. We may be certain of one thing however: the effect depends not only on what is read but also on the personality of the reader; and the individual human personality is formed by a complex variety of factors among which reading probably plays a relatively small part. Sexual criminals may very well derive dangerous excitement from reading pornography — or, for that matter, the Bible. The Moors murderers read de Sade and there are several cases of multiple murderers who had a strictly religious upbringing. But there is little or no justification for assuming that it was the reading of de Sade or the Bible which turned these people into murderers in the first place. Millions of others, after all, have read these and other "dangerous" books, and have continued to lead morally responsible lives, even though their attitudes toward certain things may have been modified by what they have read.

If it cannot be demonstrated that pornography depraves or corrupts its readers, is there any way of justifying censorship. Some people maintain that there is. The most sophisticated and plausible defenders of censorship readily agree that the "deprave and corrupt" line of argument is difficult to sustain. What the State is really censoring, and what it should have the right to censor, in their opinion, is simply what the normal person (i.e. the censor) finds disgusting — morally and sexually shocking. There is some support for this view in recent legal judgments in the United States and Australia. Justice Fullagar, for instance, in *R. v. Close* (Supreme Court of Victoria, 1948) had these observations to make on the Cockburn definition:

As soon as one reflects that the word "obscene" as an ordinary English word has nothing to do with corrupting or depraving susceptible people, and that it is used to describe things which are offensive to current standards of decency and not things which may influence sinful thoughts, it becomes plain, I think, that Cockburn . . . was not propounding a logical definition of obscene, but was merely explaining that peculiar characteristic which was necessary to bring an obscene publication within the law relating to obscene libel. The tendency to deprave is not the characteristic which makes a publication obscene, but is the characteristic which makes an obscene publication criminal.

And in the United States Supreme Court in 1949 the following yardstick for determining whether or not a work is obscene was established:

Whether to the average person, applying contemporary community standards, the dominant theme of the material taken as a whole appeals to prurient interest.

Although this sort of definition looks more reasonable and liberal than most, it is still extraordinarily difficult to apply. There is an inherent circularity lurking in the word "prurient" (how can it be defined except in terms of an interest in the obscene?); and it is notoriously hard to give any precise meaning (especially in the realm of moral values) to such notions as "average person" and "contemporary community standards". There is also something very strange about making "shocking" and "disgusting" criminal offences. What shocks and disgusts one person, after all, may very well not shock or disgust another — particularly in the realm of sexual conduct. Why should I prevent you from gaining innocent pleasure from something which I would find offensive? If I am disgusted by a book I am not forced to go on reading it — books remain, indeed, one of the last sources of private enjoyment.

But the censor will have none of this: "What disgusts me," he argues, "ought to disgust you. It won't corrupt me, of course — but if it doesn't disgust you it will almost certainly corrupt you. If it neither corrupts nor disgusts you, you must already be hopelessly depraved." What the censor's argument finally reduces to is something like the following: an obscene book deserves to be banned either because it will deprave and corrupt some of its readers or because, whether it in fact will deprave and corrupt or no, and whether it will be read or no, it would (or might!) disgust a normal person if he chanced to read it. This sort of argument, it seems to me, just does not stand up to any close critical examination.

An analysis of the arguments used to support censorship, especially censorship of the obscene, suggest that it is fundamentally an irrational process. As it operates in this country it is nothing more than a crudely formulated and clumsily implemented expression of communal disgust and fear. The small amount of good it may do is far outweighed by the demonstrably dangerous social and political effects which are always brought about by the establishment and development of a state censoring apparatus, especially when that apparatus — as is the case in Australia — is not open to public inspection and criticism.

At the moment books in Australia may, broadly speaking, be censored in two ways. Books published or offered for sale within the country may be dealt with under the laws of the various States: the question of their alleged obscenity is determined in the State Courts. Books entering the country from abroad fall within the province of the Commonwealth and are handled by the Department of Customs.

This has led in the past to some comical administrative confusion: **The Group**, freely admitted by the Customs Department, was suppressed in Victoria; **The Trial of Lady Chatterley** declared a prohibited import by the Commonwealth, was published in New South Wales.

It is clearly in the hope of avoiding such conflicts that the administration of censorship has been made more efficient. The old Commonwealth Literature Censorship Board of six members has been replaced by a Joint Commonwealth-State National Literature Board of Review, with a membership of nine. Writers, academics and

the book trade are better represented than before; some members are nominated by the States; and the board now has the power to consider material published within Australia. It is understood that the States will be unlikely to act against books which have not been condemned by the joint board.

But the new board, like the one it has replaced, is still only an advisory body. It conducts its investigations in secret, makes its recommendations in secret; and these are either accepted or rejected — still in secret — by the Minister. It issues no reports, it calls no witnesses, and no regular or complete indication is given of the books it is allotted to consider.

The Minister must consult the board before banning or permitting the import of a book under Regulation 4A of the Customs (Prohibited Imports) Regulations, but he is not bound to accept the board's recommendation. It is strongly rumoured that with at least two books the old board's recommendations were over-ruled: **The Thin Red Line** (which the board is said to have wished to ban) and **Lady Chatterley's Lover** (which the board is said to have recommended admitting).

When the National Literature Board of Review was set up, the Department also abandoned one of its most obnoxious regulations, the notorious Item 22 of the Second Schedule. Under this Regulation, books could be banned which "in the opinion of the Minister" placed undue emphasis on sex, horror, violence or crime, or were "likely to encourage depravity". Lawyers had argued that it would have been pointless to enter an action against the Department in regard to books banned under this Item, since the only matter in question would have been whether or not the Minister was of the opinion that the book should be declared a prohibited import. The way now seems to be open to test the decisions of the Department regarding "obscene" literature in open court; and one such case is at present (February 1970) before the courts in Melbourne.

In recent years, a number of the more colourful and crazy Prohibited Imports regulations have been quietly abandoned — it is no longer illegal, for instance, to import "Bombs known as 'Balkan' or 'Suffragette' bombs . . . Crystal balls for clairvoyant crystal gazing . . . mysterious lucky stones", or (believe it or not), "treacle".

But the Department can still prohibit the importation of "literature in which the overthrow by force of violence of the established government of the Commonwealth or of any State or of any other civilised country (my emphasis) . . . is advocated" (Item 20) or "seditious" literature (Item 21). Moreover, under Item 18, it can prohibit the importation of "Goods which, in the opinion of the Minister, are of a dangerous character and a menace to the community." This is quite frighteningly sweeping. It grants the Customs Department power to prohibit the importation of anything at all of which the Minister or the Government of the day disapproves.

Has Item 18 ever been invoked against a book? One is tempted to speculate that it may have been. Consider the case of the mysteriously banned and un-banned **Marijuana Papers**. Item 22 no longer exists, and **The Marijuana Papers** apparently did not come within the ambit of the National Literature Board of Review — yet its importation was still prohibited. How, if not under Item 18? The removal of Item 22 notwithstanding, it looks as if the situation has not changed fundamentally.

Is any less obnoxious system of censorship possible? We need only to look across the Pacific to see one: in the United States of America under the First Amendment to the Constitution, the government is expressly prohibited from making any law "abridging the freedom of speech, or of the press". By invoking this section of the constitution, opponents of censorship have been able to bring the question, not only of obscenity, but of the state's right to censor before the Federal Courts. Books are banned in the United States, but the process is to a large extent and at the highest level open to public inspection and review. The state must at some point justify its actions. As a result, there is not only much more real freedom to publish in the United States than in this country, but also much more concern with the whole question of freedom of thought and speech.

Even closer to home, in New Zealand, the business of censorship seems to be less objectionable than it is in Australia. The **Indecent Publications Tribunal**, established in 1963, while open to criticism in some ways, has the wholly admirable effect of bringing censorship out into the open.

The tribunal is a commission of inquiry consisting of five members chaired by a barrister or solicitor of the Supreme Court. It may subpoena witnesses and call for documents or other evidence. Appeals against its decisions may be made to the Supreme Court.

Anyone may submit a book or sound-recording to the tribunal for consideration. After a period of three years, the tribunal may be asked to reconsider any finding it has reached. Thus possible changes in public taste are quite clearly allowed for.

The tribunal can, if it wishes, consider manuscripts; and it can also, if it wishes, conduct its hearings more or less in camera and can also prohibit the publication of reports of its proceedings. These and some other provisions of the Act establishing the tribunal have been strongly criticised; and it has been suggested that a tribunal composed of censoriously minded members could function with extreme illiberality.

The tribunal, however, has been a force for liberalism and commonsense — as may be seen by a list (not complete) of the books it has classified as not indecent: **Another Country**, **No Adam in Eden**, **Dead Fingers Talk**, **Lady Chatterley's Lover**, **The Carpetbaggers**, and **Fanny Hill** (providing the reader is over 18). (Some of these books are now available in Australia, but at the time of their release in New Zealand, they were all prohibited here.)

The tribunal has conducted its proceedings in public, and this is reflected in the care, thoughtfulness, intelligence and thoroughness with which it has prepared its reports. Clearly, the most healthy atmosphere for a censor to work in is one in which he knows he will have to justify, in some detail, his decisions before the bar of critical and informed public opinion. Unlike the politician, scared of losing votes, the member of a judicial commission of inquiry can afford to be honest.

The tribunal has not been afraid to ban books; but it has taken very seriously the directive laid down in the Act that "where the publication of any book or the distribution of any sound-recording would be in the interests of art, literature, science, or learning and would be for the public good, the tribunal shall not classify it as indecent".

I am not so idealistic as to think that a society completely without censorship is possible, even though it may be desirable. But certainly a less authoritarian and secretive system of censorship than we have at present should be possible of attainment in Australia. Even though the intellectual and cultural calibre of our censors may improve, the system under which they work is inherently bad. They are trapped in an administrative process which, like Pope's Goddess of Dullness, is "laborious, busy, heavy, bold and blind". And the ultimate results of their efforts, one suspects, will not be to preserve the values of our civilisation, but to destroy them.





## Uncle Spreadeagle

## Meets the Koala

"Americans now hold between 60 and 70 per cent of the "Top End" of Australia"

"I WISH THE BALD EAGLE had not been chosen as the representative of our country," wrote Benjamin Franklin in 1784. "The turkey is a much more respectable bird, and withal a true original native of America." The term "turkey", alas, has come to be associated with theatrical flops. It is the white-headed American eagle which competes with the Statue of Liberty and the Stars and Stripes for top billing on the national stage. The eagle is on the silver dollar. American gold coins used to be known as eagles and double eagles. Above all, the eagle is the chief symbol of the Great Seal of the United States; and is still precisely as decreed by the Continental Congress on June 20th, 1782. In its talons are thirteen arrows and thirteen olive branches.

One man's patriotic symbolism, however, is another man's poison. For every American who proudly considers the glory of a high-flying, majestic even, imperial bird, there are dozens of other human beings who see eagles as birds of prey, cruel plunderers of lambs from helpless flocks. Maxim Gorky once reflected that "the double-headed eagle of the autocracy was not merely the coat of arms of the Empire, but an exceeding live and actively pernicious bird". To many millions of people, this view of the eagle fits the role in which they have placed the United States, as new villain of the world scene — or even, when you consider the following dialogue, the universe scene.

And so he has. In Holy Loch, Scotland. In Exmouth Gulf. Where the action is, there is Eagle. Never has there been such a non-imperialistic imperialism in world history, with conquering computers, bankers, engineers and oil-men taking the place of the Legions. There are also Legions of an old-fashioned kind in Europe and South-east Asia. Yet, whatever criticism may be made of this extraordinary twentieth-century expansionist activity, it can also be argued that, with some unsavoury exceptions such as Cuba, the Dominican Republic and Mexico (all within sight of the Eagle's eyrie), the Eagle went only where he was asked to go; or was forced to go where his security was endangered.

Moreover, technical skills, power and vast resources, along with admass culture, have been welcomed by the supposedly helpless flocks on which the Eagle is supposed to have gorged himself.

Which brings us to another man's symbolism. If the Eagle speaks for America, is it the defenceless Koala who speaks for Australia? And has the Eagle landed on these tranquil shores?

Among the most amusing and effective advertisements currently on American television is one by QANTAS, featuring a koala bear named Sydney. Sydney's message is a simple one. He likes the peace of the wide open spaces. He does not like the noise of jet planes. He grumbles about all the tourists who come to see him. "Please stay at home. Don't come to Australia," he pleads. Naturally, QANTAS expects the message to reach the crowded, polluted, noisy North American cities, and the city-dwellers who want exactly what the koala seems to have in such abundance.

Another example of image-making about Australia is a "National Geographic" film, which was shown on television throughout the United States last year. The existence of the city of Sydney could not be avoided, but after brief shots of crowded streets, we were soon in the outback. The theme of the film was the frontier nature of Australia; a land for pioneers. To Americans worried about over-population, the destruction of natural resources, chaos in the cities and racial confrontation, Sydney the koala, and Sydney, city in the outback, looked pretty good. The outback, indeed, looked just the place to land. Many thousands of Americans are actively considering not just a quick visit to Ayer's Rock, but an investigation of what many regard as the last frontier. They want to pioneer and develop, as their forefathers did on the Western prairies only a century or so ago. And this is not merely nostalgic rhetoric, a search for a lost American past. They have money to invest. A report in the Wall Street Journal in early February noted that Americans now hold between sixty and seventy per cent of the "Top End" of Australia. (This might amount to more than one hundred thousand square miles.) As the Journal noted, this is the equivalent of foreigners holding title to two-thirds of the States of Ohio, Indiana and Illinois in the American Midwest. The title of the article is "The Great American Land Grab". One section states: "Scores of rich American individuals and richer American corporations have been gobbling up chunks of Australia's northern and western frontier areas for cattle grazing and agricultural ventures." The general sense of the article seems to be that Australia is a good place to strike it rich.

And why not? It can legitimately be argued that if Australians themselves are unable to unwillingly to develop their own continental resources, then Australians should welcome foreign capital and initiative and skills to do it for them. To put it politely, the Eagle can fertilise where he lands. Whatever your own conclusions about that, it has to be said that early industrial America was developed this way, largely by the use of European capital, skills and labour.

In any case it may, by now, be too late to bemoan the Eagle's arrival. Consider the make of your car. Where is the parent corporation located? When you bought your text-books last week (especially in the physical and social sciences), did you notice the address of the parent publishing company? How many of the standard references in your bibliographies are American? What about your laboratory equipment, or the system by which your library books are catalogued? To come to more personal matters, what brand of soaps and cosmetics do you use; which cleansing tissues; which sanitary products, which grooming aids? Which comic strips do you hasten to turn to? Which programmes do you watch on television? Think of the last ten movies you saw. Who made them? Whose name is on your record albums? AND THE FINAL INDIGNITY FOR SOME: WHOSE STYLE OF DEMONSTRATING AND PROTESTING ARE YOU APING? In truth, Eagle has been here for a long, long time.

There is, however, nothing strange about this. Weak, non-aggressive and under-developed societies are natural breeding grounds for high-initiative and enthusiastically expansionist societies. This has already been demonstrated in the case of the European domination of the Aborigines; and can also relate to Eagles and Koalas. Furthermore, the passive Koala culture seems to want to accept the Eagle admass culture. A nation, after all, gets the bread and circuses it deserves.

But is Uncle Spreadeagle all bad? Granted, he bamboozled himself, and therefore Australia, into a series of blunders in South-east Asia in the 1960's; and he's not out of it yet. The Eagle's arrows are in Laos. Granted, he has been making claims about his beneficence towards the rest of the world, claims which are not justified by what is happening, internally, in the cities and black ghettos of the United States. Granted, he leads a fervently competitive and materialistic life often out of keeping with his own highest ideals; The Eagle, no doubt, has a case of bad breath. But this does not relieve the Koala of all blame. He is not all victim. He welcomed the landing, encouraged it when it happened, and, at times, actually seemed to be fond of halitosis.

If only the Koala could find it in himself to be a friendly and honest critic, to be more discriminating in his acceptance of all things American, to be more eager to study the eyrie as it really is, rather than the way it is presented by one government to the other. Above all, the Koala must put his own image in order. To counteract the impact of a vibrant, dominant, sometimes overwhelmingly exciting culture, it is surely necessary to offer one at least as valuable in itself. To complain about the possible menace of an alien culture is merely negative.

There is one aspect of the Eagle's life which the Koala could well emulate, however, and that is the spirit of American self-criticism, a spirit now at its peak in contemporary America; and a spirit which seems so lacking in Australian life. There is a distinction here between semi-comic self-mockery which only seeks to rationalise the second-rate; and a genuine searching out of the inadequacies and faults of a society. This is strangely lacking in the University life of Australia, the place where one would expect to find it most. Sydney, the koala bear, mumbling his stay-away message, would do better to cultivate his own gum leaves.

HOUSTON: Eagle, you are go — you are go to continue power descent . . .  
HOUSTON: You're looking great to us, Eagle . . .  
HOUSTON: We copy you down, Eagle.  
EAGLE: Houston, Tranquility Base here. The Eagle has landed.

by Hector Kinloch

Dr Kinloch is a senior lecturer in the S.G.S. History Department. Woroni hopes that this will be one in a series of informed and provocative articles and debates by A.N.U. students and staff on such issues as Conscription, Abortion reform, the practicability of Pacifism, Vietnam, Israel, Censorship, etc. And surely someone around campus feels able to put the case for a more unforgiving view of American economic "imperialism" than Dr Kinloch's (else radicalism is just a fashion)? If you have any topic in mind, PLEASE let us know.



# MOURNING SICKNESS ?

ABORTION LAW REFORM  
THE POSITION IN CANBERRA

by James Grieve

The Abortion Law Reform Association of the A.C.T. was formed about a year ago. About that time, in response to the drawing up of the Law Council's Draft Criminal Code for the Australian Territories, several law reform movements were formed in Canberra. It was especially in the legislation which this Draft Criminal Code proposed on abortion and sexual behaviour that people saw danger and evidence that the learned gentlemen who had drafted the document were sadly out of touch with the times in which we live.

By its proposal to omit attempted suicide from the list of offences, the Law Council seemed to have accepted a principle dear to the heart of civil rights defenders: that a person's body belongs to himself and that what he does with it, providing he does not infringe the rights of anyone else, is nobody's business but his own and ought therefore to be outside the scope of the criminal law. However, though it seemed, as I say, to have accepted this principle, the Law Council, when it came to the questions of private sexual behaviour and abortion, not only recommended continuing legislation on these activities but actually increased the scope of the law's interference with both.

The Law Council said it had no brief to amend either of these controversial branches of the law, while in effect amending them both for the worse. For example, if this Draft Criminal Code becomes law in Canberra, there will be a new offence, hitherto uncommittable in Canberra, called "sexual connection against the order of nature" (and that, as it stands, means hetero as well as homo, intra- as well as extra-marital). And as for abortions, the only ones which will be outside the scope of the criminal law will be those which are performed "for the preservation of the mother's life". It is with the present and foreseeable legislation on abortion in the A.C.T. that I propose to deal with in this article.

If the Law Council were simply a pressure-group of middle-aged skinheads, alarmed at the rising tides of freedom, enlightenment, LSD and love-ins, there might be little point in doing more than laughing at their concern to prevent younger men and women (or women and women, or men and men) from enjoying one another in ways different from the missionary position. However, the situation is much more serious than that. For this Draft Criminal Code is no private bill of liberalism. It is an official document; it has been tabled in the Federal Parliament. Sooner or later, it will be considered by the Government for adoption as the law to supersede the present A.C.T. laws on all criminal matters.

Nor is this all — the Government has even expressed the hope that its Draft Criminal Code may become the basis of a uniform criminal code which it will try to persuade the States to adopt in their turn. As we in Canberra are allowed to fuck today, so Melbourne, Perth and Tasmania may be allowed tomorrow. Now, it may well prove that the passing, late last year of the Abortion Act in South Australia has effectively sabotaged this second intention of the Federal Government. For even the most Gortonesque of centralists would, one imagines, have a hard job to persuade the South Australians to swap their spanking new with-it abortion laws for the antique retrogressive clauses of the Draft Criminal Code. And then there's Bert Wainer's inquiry in Melbourne. Whatever the outcome of it, and whatever replaces Victoria's present abortion laws, is it imaginable that the Victorian Government would actually let Canberra talk them into legislation that, by being more severe than the present law, would merely increase the numbers of criminal women and doctors, and thus widen the scope for corruption?

However, at last report, before the South Australian Act, the Wainer extortion inquiry and the change of Federal Attorney-General last October, that was to be the Government's intention: to offer

its own proposed criminal code to the States. Whatever else it may do as a result of the three new developments mentioned in the previous sentence, one can be fairly certain that a Federal Government which attempted to peddle its draft Criminal Code to the States now would have more success at selling Eskies to the Estimoes or F111s to the USAF.

At present, Canberra women and doctors who wish to abort a foetus must abide by (or, more likely, circumvent) the New South Wales Crimes Act 1900. Section 82 of this Act, inherited from 19th century Britain, prescribes a penalty of imprisonment for 10 years for any woman who tries "unlawfully" to procure her own miscarriage, be it with drug, noxious thing, instrument or other means. Likewise, Section 83 promises the same 10 years' penal servitude to anyone who "unlawfully" helps her. The only loophole in these sections was found in 1938 by an English doctor, Bourne by name, who, by aborting a teenager pregnant after a mass rape, put to the test the meaning of the word "unlawfully". Bourne's case established that there could be such a thing as a lawful abortion, as long as it was performed with the intention of preventing a woman's becoming a physical or mental wreck. It was a toehold in the forbidding face of the law that, for a generation, was to be the only legal support for those doctors and women who believed that the abortion was justifiable on the grounds other than the likely death of a woman. Another meagre toehold was chipped in May 1969 in the Victorian Supreme Court by Mr Justice Menhennit's ruling in Davidson's Case. These precarious and uncertain grounds are all that a woman or girl has to



stand on in Canberra if she wants an abortion. Her pregnancy must have reduced her to near-collapse or brought her to the brink of suicide before she can escape those ten years in prison.

Yet even these narrow and inhumane grounds for abortion would in all probability be abolished if the Draft Criminal Code were to become law in Canberra. For what the Law Council now proposes to the Government is that it should replace the old Crimes Act Sections 82 and 83 by the current statutory provisions of the law of Queensland, omitting all mention of that vital adverb "unlawfully", and defining the sole justification for an abortion as "the preservation of the mother's life".

What ALRA fears is that this will in effect set the law back to where it was before Bourne's operation in 1938 and prevent even that sort of humanitarian abortion. For, though the Queensland precedents are few and equivocal, it appears to ALRA that this proposed legislation would make it a criminal offence to abort on grounds such as rape, rubella, probable deformity of the foetus or illegitimacy (which are possibly lawful grounds for abortion at present), to say nothing of the socio-economic grounds which were legalised in Great Britain in 1967 or the even wider grounds which exist in some countries and which Dr Wainer and others are advocating in Australia: the right of any woman to decide for herself how many or how few children she will bear.

However, the ALRAs are not working merely to legalise abortions in cases of rape, rubella, deformity and illegitimacy. If we accept that, under an enlightened Attorney-General, those would already be grounds for a legal abortion, we would

still not have accounted for the vast majority of the operations performed 'illegally' in Australia or in other countries where, abortion being legal of wider grounds, reliable figures are easier to come by. For it is a fact that much anti-reform propaganda tends to obscure: the women who most need abortions are not permissive teenagers who get themselves pregnant for kicks, but married women who already have as many children as they can cope with and who cannot face the prospect of yet another pregnancy, followed by another few years of the unremitting attrition of child-care, the expense, the neurosis, the overwork, at an age when they could reasonably wish to be past it all. And it is abortion of such socio-economic grounds that ALRA seeks to have legalised.

ALRA in Canberra thus finds itself in a worse position than the reform movements in the States. Those movements have merely to persuade their governments to put the clock forward from 1938; we have to do that too, but first we must dissuade the Federal Government from putting the clock back to where it was before 1938. It may be argued that we can never hope to persuade the Government to introduce legislation on abortion which would put Canberra out of step with New South Wales and create what lawyers call an area of resort; that New South Wales will never move without Victoria, and that come hell, Wainer or high water, the Bolte Government will never move even as far as South Australia. To my mind, however, only the first of those three propositions has any semblance of certainty. And if New South Wales could be persuaded to reform its abortion laws, Canberra would probably follow suit. Conversely, it is also argued, according to what one might call (with acknowledgements to the US State Department) the Domino theory, that after South Australia, Victoria will soon fall to the reformers, and that in its turn New South Wales will fall before long, bringing Canberra with it. At the moment, it seems to me that the most likely turn of events is that for some time our legislators will feel disinclined to take any decision on abortion laws while they keep an eye on South Australia, to see what conclusions can be drawn from the workings of the new experimental Act.

On controversial matters such as the law on abortions or sexual behaviour, it is notorious that governments will not act of their own craven accord but wait to be prodded into action. The existence of a powerful, vociferous and none too scrupulous anti-reform lobby makes it all the more important that our legislators be bombarded with reliable information on the true facts of abortion, with statistics on the working of permissive legislation in other countries and with letters from constituents urging them to reform the laws.

Anybody reading this who is approaching the average age of first pregnancy, who thinks that one day in the next five years or so she might just want to have an abortion, and who can afford three postage stamps but not the dollar or two's sub. to her local ALRA, could do much worse than sit right down and write three letters: one to her state MLA and another to her Federal Member of Parliament, asking them to set about legalising her abortion now; the third, across the generation-gap, to her daddy, asking him to write to them as well. Because, by the time you need it, you may, if you write now, be able to have it done cleanly one afternoon for a few dollars instead of having your abdomen expensively punctured and spending a few years in gaol. And remember — if you don't ask your MPs to act for you, there are plenty of people about (mostly men) who will never want to have an abortion themselves and who will be doing their worst to make bloody sure that you cannot have one either!



# the search for WHOLENESS

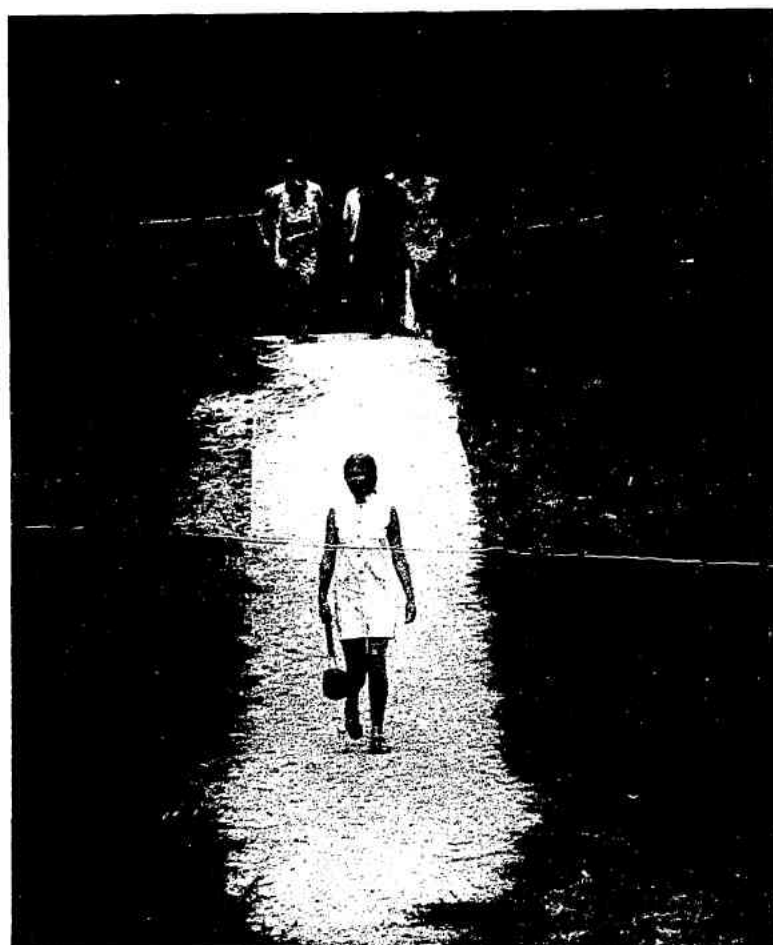
Part of an address, by the Reverend Professor Christopher Evans, delivered to the congregation at the Commencement Service for the University.

What do we imagine we are up to at the moment? Are we engaged in borrowing from the past, and sewing a nicely embroidered hem on an otherwise quite unsatisfactory garment — which is how religious activity has looked to a lot of people from a long time now? And have we already dropped the humanist, and others of good will, who will observe that this is an unnecessary exercise, even if they do not object to it for those who, for various reasons, still happen to like that kind of thing? Or is it something less superficial and more superstitious? Are we anxious about what the Greeks called "hybris", and before we begin to concentrate on the human intellect and its glorious achievements, are we kissing our hands towards whatever gods a secular society still allows us, and bowing our heads to dwell for a moment on the vanity and perishableness of all things human? The holiest man it has been my privilege to know was once invited to an academic occasion, and after proving an excellent guest at lunch, as the saints can be, he was watching the learned gathering as it gravely circumambulated the quadrangle dressed in its highly coloured doctoral robes, and he was heard to be muttering "Goldfish in a bowl". It takes the saints that way; being exceedingly reverent towards God they can be very irreverent towards men. Or it is that we are looking for something deeper, which belongs to our soul's health both individual and corporate?

The definition of a university speaks of two things. It speaks of a whole body of persons, and it speaks of their being engaged in all the higher branches of learning. In both cases, it speaks of a certain wholeness. The university is a *universitas personarum* — a whole body of persons — not one particular type of individual only, nor one particular brand of department only, but a whole body with a web of corporate life, sometimes so subtle that you cannot simply point to it and say, "There's the university". The university is also a *universitas rerum* — a whole body of subjects.

So John Milton in the pamphlet on Education which he addressed to one Samuel Hartlebb wrote of his own conception of a university: "This place should be both school and university, not needing to remove to any other house of scholarship except it be to some peculiar college of law or physic, where they mean to be practitioners; but as for those general studies which take up all our time it should be absolute." This is what a university intends to be. It does not, of course, achieve it. Nothing is ever what it intends to be; but what it intends is always more important than what it manages to achieve. No doubt the intention has taken various forms according to conditions. The dominant conception in the nineteenth century, of which Cardinal Newman's book, *The Idea of a University*, is a classical statement, was that of the general development of the mind for its own sake, the production of round men, men of good judgment, by soaking them in an inherited culture. Its place was taken in the first part of the twentieth century by the liberal university, devoted to investigation and learning for learning's sake, and cherishing above all things the free play of the mind. Or there is the university which for some years has been encroaching upon that, more technical and experimental, its students drawn from a wider field, and more inclined in Milton's words to be practitioners. And who knows whether the present student epidemic, which is so catching may not in the long run lead to a further metabolism? But whatever the form, a university by its name, and by its nature which that name expresses, admits to a certain desire for totality or wholeness.

When it does this, is it trying to force something unnatural upon us as human beings, or it bringing to light something which belongs to us as human beings? I suggest that it is the latter. For is there not in human beings, just because they are human, a certain drive towards unity



and wholeness which clamours to be satisfied? The world and I must somehow be at one; I cannot live in permanent tension. This drive takes a double form, towards a unity of thought and towards a unity of life. This is because the world meets me at two levels, which may be distinguished even though they are intertwined. It comes to us in the form of nature, and of all that men do in the organisation of their natural existence. Here the drive is towards an ordered coherent body of knowledge. But the world also meets us in the form of other persons. Here the drive is towards a unity of life, towards sharing a common life. Who are these other people who are both so like and so unlike me? What are my duties towards these others? How am I to get them into my mind and into my heart? How am I to know them and to love them? Both these drives towards wholeness, a university cannot help bearing its own witness just by being what it is, a whole body of persons engaged in all the higher branches of learning; and it intends to make us mature enough to be on the way to satisfying these basic human desires.

Has religious faith got anything to do with all this? Of course, we might say. Only do not let us say it too quickly or at the wrong place. It behoves men of faith not to be in too great a hurry to bring their religion into anything. We should first be as sure as we can that we have allowed things to speak sufficiently for themselves and to give an account of how things are. If we are in too great a hurry, we are either likely to fudge the argument in order to bring in religion at all costs, or we shall debase the religion by bringing it in at the wrong level, and so be superficial and miss the depths. But once mention wholeness, the wholeness of each one of us and of our life together, once use words like "universe" and "university", once talk of unity and maturity, and we are on the threshold of faith; we are already reaching out, whether we know it or not, in the direction of God. A university sets in motion desires and aspirations which it can only partly satisfy, and which only God can

satisfy without remainder. For it is religious faith that only God is perfectly one and perfectly whole in himself. This is part of what is meant by having the word "God" at all in the human vocabulary. All true movements: towards unity and wholeness are to faith reflections in God's creatures of his oneness, and are due to our being made in his image. To seek for unity and wholeness apart from him in whom it already exists, and who is the cause of it in others, is to seek in vain. For the world of nature and of history is not, and cannot ever be, a whole in itself, for it is a created thing; it has its being and existence from somewhere other than itself. Nor can we be finished creatures simply by being part of nature, and by understanding and controlling it. And the world of people and society is a world of those travelling between birth and death, of selves in the making, who cannot give a satisfactory account of themselves by reference only to our attempts to schematise and make manageable what happens between birth and death. Religious faith is not a decorative hem embroidered on an otherwise satisfactory garment. It is the means of penetrating further into the truth of how things are. A university is a religious body whether it likes it or not, and whether it professes any religion or not; it is religious by definition, in being the whole body of persons engaged in all the higher branches of learning, and so pointing in its own way towards the God in whom unity and wholeness exists, and from whom they enter into our thoughts and desires. You do not get rid of God simply by denying his existence, but only by turning your back upon your own.

But again, let us not be in too much of a hurry. If we are wise we shall recognise in advance, lest when we meet it we are too easily knocked off our balance, that there is, and very properly has to be, a certain tension between the kind of life into which a university introduces us and any religious faith we may have. And the reason why it must be so is this.

Academic study requires that we take a subject to bits; that we analyse it by the strictest standards of the particular methods and disciplines which belong to that subject; that we go round and round it; that we go not one step further than we know or the evidence permits, and that we master it. But religious faith requires exactly the opposite. It requires that with the same faculties as we use for study we sit down in front of a thing, that we give our attention to it, that we try to grasp it as a whole and let it speak to us, that we let it take us to bits, that in trust we go beyond what we can know by evidence or proof, that we are mastered by it. This is what we are doing when we pray, or meditate, or worship. These kinds of activity are opposites; both are right; and both have to go on in the same person. This is why there is tension. Or again, a university very properly aims to sharpen our critical judgement to a razor edge. As a necessary step towards maturity a man must become more aware of who he is, and of who and what other people are. It is an occupational hazard of those who are your teachers that they have to imperil their souls every day by referring to other human beings as C grade or incurably beta minus. This heightened critical judgement makes love, sympathy and understanding harder than they would otherwise be.

These are the tensions which will be set up in you. But it is not the tensions which are bad for us, but giving up the tensions and falling into sin. And by sin here I do not mean any of the recognised forms of immorality. I mean that we should make things easier for ourselves by detaching ourselves and isolating ourselves from those others who are like and unlike us. By sin I also mean that, for an easier life, we should refuse to follow the pointers in our world towards God, the other, and should settle down into a dull conviction that the world and history, and ourselves in them, are in the end of the day self-explanatory, self based, self-sufficient and, given time to know enough, self-evident. For then we are on the way to making our own supposedly self-sufficient concerns our chief care, and to making ourselves the arbiters of what is true or false, of what is right or wrong. This is not the condition of the mature man, but of the still infantile one, who refuses to grow up and face all the facts. And it is a conviction of Christian faith that this fault lies so deep in our nature, that it will hardly do to speak of religious faith in general; we have to go on to speak of Jesus Christ who goes to the root of it. For by Jesus Christ we mean the only perfectly whole man because without intermission God's man. By Jesus Christ we mean the one for whom any detachment from human concerns by retreat into ourselves, and any life lived in the belief that we are self-sufficient, are quite literally non-sense. By Jesus Christ we mean God in our manhood, and therefore our manhood in God. By Jesus Christ we mean in the end the Lord, the Lord of the world because it is his by right and the source of its unity and of its desire for wholeness, and doubly Lord because he has shown himself able to deliver us from our misunderstanding of ourselves.

The Christian idea is not that by myself and on my own I become a rounded whole. That is Stoic, and is self-defeating. For the oneness of God, from whom the human desire for wholeness is derived, is not the oneness of isolation — one is one and all alone and every more shall be so — but the oneness of a holy Trinity of love and harmony in a community of persons. From this wholeness we come, for this unity we are made. And there is in the world an unbroken witness to it not because there are individuals like you and me being fitfully religious, and having faith from time to time, but because God has planted in the world a body upon a supernatural foundation. So that we all together, both giving to and receiving from one another, and receiving our lives again and again from God as their source, may "attain to the unity inherent in our faith, and our knowledge of the Son of God — to mature manhood, measured by nothing less than the full stature of Christ".



letters cont'd

Dear Anthea,

As Treasurer of the Students' Association I have to prepare a budget for the SRC outlining proposed avenues of expenditure. If any student has a pet project he/she would like to be considered please contact me at the SRC office before Thursday 12th March and I will make arrangements for presentation of your suggestion.

Yours sincerely,  
Treasurer

new guinea

Sir,

It is simply shocking to read such jarring voice (vice, I really mean) of BILL GARNETT (WORONI February 25, 1970) on New Guinea. That it came out of a University is even more surprising!

There is a basic fallacy in the cliché which Mr Garnett spewed out, and that is that one can go too fast in the social development of a people. The reason why there is conflict in a colonial situation is that colonial authorities, many of whom think and reason like Garnett, have no plans, and it is simply because Europeans in New Guinea have been taking things too gradually that, after eighty-six years (1884-1970) of European colonisation, "There are simply not enough Papuans or New Guineans with adequate education to be able to deal with problems of medicine, teaching" and finding out whether indeed Papua and New Guinea is subsidised by Australia or whether it is Australia that is exploiting Papua and New Guinea.

Another fallacy is that there is anything undesirable about Africa which Papuans and New Guineans would not care to repeat. Since most of Africa became independent, the level of economic and human development has in all cases been running at levels much higher than those during the best of the colonial periods. There has been violence in Africa, yes, but so has there been in Europe from time to time. In fact, the two latest and most savage wars (despite Biafra) that affected the whole world were started in Europe and not in Africa.

Perhaps it is as well to remind Garnett that one human being lives for three score and ten years. If New Guineans are, as individuals, given the same opportunities as Garnett has had of getting to University after a reasonable standard of primary and secondary education, and not from an inferior form four, as is the case at the moment the need to go gradually would soon cease. How about target dates for the complete indigenisation of the public service of Niugini, and one for home rule, as well as independence. That is some planning for you, Garnett.

Ole Buruku Oloyede  
African Student,  
Canberra.

POETRY

(This is the first of a series of poems reprinted here with the kind permission of A.D. Hope. A brilliant 'satirist' and one of Australia's foremost living poets Alec Hope has been Professor of English at ANU, and currently holds a Fellowship in the S.G.S. library.)

SONNET ON FIRST LOOKING INTO GERARD MANLY HOPKINS

No, worse there is none, for him, who (Hell! Hop kins at bay, bray — force I must be brief, Or in his coil, toil, bitched beyond belief, Wordwan, glue-gold-gluttet, cry: Hi, stop! Why, then? Who then, in such change and chop, Claptrap, terse-verse, groan and grunt of grief, For bruised bone, bashed ear (Tell, then!) gets relief? Goom, Moom, boom's noomb, and bloody pate goes Pop!

Let Hiccup-Hop, Skip-Jump-kins bumpkins bruise Verse, which on foot-rot-feet, by jerk-work scans! Move I'll not, lurch-leg, in bold botch-bard's shoes! Back to the sane tongue used before this man's Made Constipation first an English Muse, And taught our numbers his St. Vitus dance.

A.D. Hope

THE STORY OF

PETUNIA

PETAL

Petunia's Mummy was a trifle upset. 'It's not as if,' she said, 'I'm an unreasonable woman, but I do like a little bit of butter I mean all that money on Education and still she hasn't written.'

By which you may gather that Petunia had Flown the Nest. In other words an Arts Student, first year when asked, but not otherwise. Because what can you say to Mummy once the words are at the top of the page waiting?

Dear Mummy I don't know what the course is like but my blue jeans still look too new and I know I look very much like a fresher even though I've taken up smoking and got very sick on red wine and still don't quite know how the Library works but I'm too embarrassed to ask — besides getting a reputation for being a Worker? Not really, dear.

Petunia sat and looked at her wall, imagining it covered with avant garde posters.

Dear Mummy the bedsprings in the room above squeak like anything and I've heard the word Virgin mentioned more times in the last few weeks than ever before (I said it myself too, loudly so they wouldn't think I was shocked) and there's this terribly suave guy who knows all about everything. He keeps talking about the New Morality, and does that mean Me? The girl next door to me swears like mad, and looks awfully sophisticated; I wonder could I look like that if I tried hard. Oh yes, and there was some fuss about the Union putting up its prices, and the SRC was giving out free coffee on the Library lawn, but I don't know whose fault it was and what the difference is between them anyway. It all sounds terribly complicated, and truly Mummy I'm a little bit lost.

But you can't say than, can you, not whep you're so Mature and all, so Petunia wrote,

Dear Mummy,

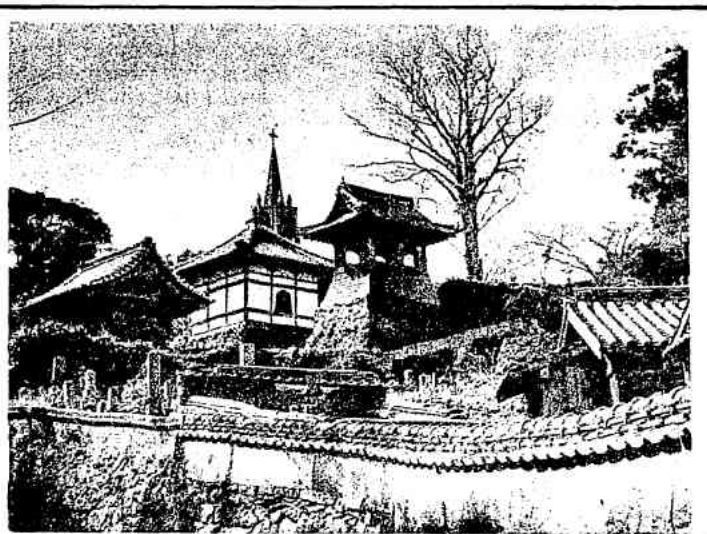
There are a lot of people here. I have a very nice room. I have met a very nice boy called Peter. The weather has been cool for this time of year. Could you please send me my autumn coat and my allowance?

Your loving daughter,  
Petunia.

'And then there's the Drug Problem too' said Petunia's Mummy.

Alison Richards

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Phone Mrs Homer (491723) for party bookings.





# DELINQUENCY

Recently in Sydney a couple of young boys, aged 12 and 13, gagged, roughed-up and robbed a very old lady. Last year in Canberra, a youth burned down a primary school, destroying not only a state-owned building but also the personal property of many students and teachers.

Incidents like these usually cause many respectable citizens to shake their heads in sorrowing amazement; wondering why these children act in such an unchildlike way. A few self-righteous individuals, sure of their own salvation, write letters to newspapers calling for the return of the lash and even the use of capital punishment to deter these "hoods" and "mug lairs".

To understand the problem of juvenile delinquency and to determine the validity of these points of view, I spoke with Mr C.L. Hermes, SM, a Canberra magistrate who is active in Outreach.

## WHO ARE JUVENILE DELINQUENTS?

Almost all hard-core delinquents come from depressed or lower socio-economic groups. (We are disregarding casual offenders, since hardly any young men reach maturity without having broken the law in some way, whether they were caught or not.)

Mr Hermes said that in nearly every case, it became obvious, in the court situation, that there was a lack of empathy between parent and child. There are many causes for the rift. The parents may be selfish and uncaring, excusing their own negligence by asserting that "children grow up too quickly nowadays" or "that they seem to be able to take care of themselves".

## HATRED OF AUTHORITY

Parents may care too much and become oppressively over-protective and domineering. The resultant rift (in either case), particularly between father and son, can lead to an intense hatred of authority and so to criminal activities.

Mr Hermes does not think that boys brought up by a widowed or deserted mother are more prone to delinquency. Such children are only more likely to become delinquent when there is no potential father-figure around at all, as in some of the extremely matriachal communities of deserted negro wives in the United States.

## WHAT CAN BE DONE?

Casual offenders usually commit crimes under group pressure. The development of maturity overcomes their delinquent urges. Other children may commit crimes to attract attention to because their parents are over-protective, and these children can often be helped in their own homes. However, hard-core delinquents who are unloved and unwanted at home must be removed to a more concerned environment.

Although there is a reasonable prospect that maturity (marriage etc.) may cure a delinquent, a lot of serious offenders are incurable. Statistics have shown that the average adult male habitual offender begins his career very early as a habitual delinquent.

Obviously, help for these people must come as early as possible so that the process can be disrupted.

## EARLY SOCIAL WORK NEEDED

Perhaps social workers could begin to help all first offenders on the basis that they might all become second or third offenders.

## SCIENTIFIC DETECTION METHODS

Detection of potential offenders is relatively simple. Many offenders can be detected in late primary years or even earlier.

Prediction methods in this field are highly developed. From data about a child's background, academic performance, behaviour, etc., teachers, or others interested, can identify a substantial proportion of probable young offenders.

## FIRE BRIGADE SOCIAL WORK

Help at a very early stage is possible. Such help would include assistance from voluntary social workers and special remedial classes if possible. Many parents would co-operate but time and money are indispensable and largely unavailable.

Instead, we have a kind of fire-brigade social work. Help only comes after the child has already been in trouble.

## BRING BACK THE LASH

To help these children most effectively, a sympathetic community is essential. Unfortunately, community feeling is usually punitive and insists on the court situation.

The section of the community that judges young offenders is generally composed of older people who are likely to condemn or criticise them. It gives them no help before they commit crimes and in anxious only to get them into court and punish them afterwards.

## OUTREACH

Concerned and understanding people, group therapy and a generally scientific approach to their problems usually brings about a dramatic change in the offenders' behaviour and attitudes.

Outreach is the only means in Canberra of keeping a boy away from home and in a planned social-work environment. Studies have shown that large institutions do not help these children. They are happier and more likely to become useful citizens if placed in a cottage-environment (like that of Outreach), where they are still part of a community.

## FATHER-IMAGE IMPORTANT

Outreach workers are essentially volunteers. The fact that these men freely give their time to befriend young offenders makes them seem admirable to the boys. So some kind of father-image is built up in the boys' minds and they construct a father-son relationship which is necessary for their own healthy emotional growth.

Boys in trouble are usually worthless in their own eyes. They are often poor performers at school, sport and work, and have received no parent encouragement. Outreach treats them as people of value and helps them to improve their own self-image.

## MATERNAL POTENTIALITY

Mr Hermes said that the proportion of girls to boys in court is about one to six. Moreover, girls are usually not in court as offenders, but because they have been neglected or exposed to moral danger.

He believes that the difference arises from the fact that girls are usually loved by someone; boys are often completely unloved. Girls do not see themselves as completely useless, probably because they have always got the potential to become mothers, and therefore to accomplish something important. Girl delinquents generally have a much better self-image than boys.

Help for boy offenders is needed more urgently than help for girls. So Outreach and similar organisations are more concerned with boys.

## BUREAUCRACY A BURDEN

Outreach receives a great deal of community support. People generally respond when asked. However, government expenditure on social welfare is not as high as is necessary, probably because such expenditure on "minority" groups in the community does not make good election propaganda. Moreover, state machinery cannot be easily adapted to provide the continual and casual help to individuals which social workers believe is necessary.

## CANBERRA NOT UNIQUE

As far as allegations that Canberra has an unusually high rate of delinquency are concerned, Mr Hermes flatly denies that any such situation exists. Canberra has the same amount and kind (no hood packs or big city violence) of crime as any large provincial city. Mr Hermes believes that some people in Canberra have a kind of death wish, as regards conditions in the City, which inspires them to see Canberra in the blackest possible light.

ANNE JONES

The first author of this column, John Hanrahan, gave it the title "Catalyst", and in it he wrote in stimulating and refreshing terms on the meaning and relevance of Christian faith. He stressed the importance of taking into account the works of philosophers, scientists and writers of many viewpoints, in our attempts to understand the world and man's place in it, and to act on the basis of that understanding. There are some who say that the attempt is not worth making; that all is chaos and disorder. It is my conviction that the attempt is not only worth while, but that the exchange of ideas involved for those who participate can be a process which is a fascinating combination of development and liberation.

What better time to be reminded of this? "Orientation", according to our excellent Orientation Handbook, is "adjustment, position or aspect with regard to anything, determining of one's bearings in relation to circumstances." In the university, we have the opportunity to get our bearings in relation to questions that arise from what we read, hear and see, and from our association with those around us. We have now the chance to grapple with such questions as: What is man? Why is he capable of rapid development in science and technology, but finds

"Take a catalyst and add it to the mixture, stirring gently to speed up the reaction."

# STIRRING GENTLY



the peaceful and constructive use of his discoveries so difficult? How can Christians talk of faith, hope and love in a world where good and evil are inter-mixed?

There was a man who demonstrated faith, hope and love even while men were plotting his death and carrying it out. It is because of this man that it is still possible to hope today. But this claim about Jesus Christ has to be tested before a person can see in him a way of understanding the world and man's place in it. Many people in this university have tested this claim and have accepted it. The point is that this is the time and the place to ask, Who is Jesus Christ, and why is he called Lord, Son of God? This is the time to explore Christian faith and the other great faiths, and to follow the questions they raise, wherever the inquiry leads.

There are groups within the university which have seen the challenge of those questions, and are taking them up: the Student Christian Movement, the Newmann Society, the Evangelical Union, the Overseas Christian Fellowship. Watch the notice boards for word of their activities.

— G.C.G.



# national union of australian university students

## MOTIONS FOR RATIFICATION

The following motions were passed by NUAUS at Annual Council in Melbourne. Two constituent S.R.C.s requested that they be submitted for ratification and hence students at the ANU will be able to vote on the issues at a general meeting to be held in the Union on Wednesday, March 18. All students are urged to attend.

1. 'NUAUS urge that all laws relating to abortion as a criminal offence be repealed'.
2. 'NUAUS believing that the taking of marihuana is an individual decision calls for immediate repeal of all existing legislation prohibiting the importation, distribution, possession and use of marihuana, and urges that marihuana should not, as at present, be classified with addictive drugs but that legislation should be based on commercial restriction such as purity of product, advertising, licensing of sellers, packing, age of purchasers and place of sale.'

3. 'NUAUS believe that no military training should be carried out on University campuses and urge constituents to campaign to prevent such activities occurring or continuing with particular reference to on-campus CMF regiments.'
4. 'The words '...unless and except such conscription is specifically under the terms of the Universal Declaration of Human Rights, Article 29' be deleted from motion 806 of Annual Council 1969 (If the above deletion were ratified, the motion would read 'NUAUS express its total opposition to conscription of individuals by the State').'

5. 'Section 38(2) of the Constitution be amended to read:-

The rest of the Constitution may be amended only by a resolution of Council of which more than twenty-four hours' written notice has been given and which is passed by an absolute majority of votes exercisable at Council; failure to give notice of non-ratification to be deemed to be ratification.'

## teacher trainees

It would appear that if the present mood of the A.N.U. section of the teacher trainee division continues this formerly dormant group could become one of the most dynamic groups on the campus in 1970.

After the annual meeting of the Trainees with representatives of the N.S.W. Department of Education, many of the students could be heard voicing their complaints about the public servant bureaucracy of the department. The theme song was one of "problems we have many". A problem which faces the interested members of the organisation is overcoming the apathy of the remaining three-quarters of their associates, about 150 students, who are not at all concerned in the problems that will face them in their futures as members of the department.

Various cases have come to light in the past three weeks on former A.N.U. students who are now out in the teaching service being completely disgruntled by the treatment which has been handed out to them. One female graduate who has completed her Dip. Ed. at Sydney has already resigned and is at present a postwoman in the A.C.T. Another graduate is at present teaching a General Activities class, having had no special training for this task, while his training in the teaching of subjects he undertook for his degree is going completely to waste.

These above cases are only two of a number of similar cases which are known to some of the trainees. English History teachers are, because of their excess numbers, known to be teaching everything by English and History. Furthermore, it would appear that the

Department has no plans to limit scholarships in certain faculties to remedy this problem.

Not only do the trainees complain about the department, many complaints also come from the students who have received teachers college scholarships and, while being very keen to have teaching as their profession, are refusing these scholarships. One classic example is of a student who last year, at the end of her second year of her degree, was granted a two-year scholarship, one year at Sydney University and one year for her Diploma of Education. When she pointed out to the department that Sydney University would only give her credit for the first year of her degree, with a letter from the same university to substantiate her statement, the education department official remained incredulous.

One of the problems facing some of the trainees at the moment concerns those who have living-away-from-home allowances. Due to a change in the method of payment, about which the students were not informed until Tuesday, and which the halls found out about through the students (as yet the Department of Education has not informed the halls), some students will be in financial difficulties as they attempt to pay \$45 a fortnight to their halls of residence when the second year allowance for students living away from home is about \$42. Fortunately, the hall administrations are more understanding than is the department, and are willing, it is reported, to wait until the students accumulate some extra finance during the vacation, before demanding payment.

It will be with interest that this reporter waits to see if the trainees who are at the moment so vocal about their problems are willing to do something about them, and it is to be hoped that the apathetic remainder starts to think and has a look into the future which faces them and comes around to supporting their associates.

# NEWS NEWS NEWS BRIEFS

At a special meeting of the Union Board of Management on Monday, 2nd March a draft Order for the sale of liquor in the Union was approved by the Board. Among other aspects, this order would provide for the sale of bottles for the away use only, and would mean that the bar would open during the period 5-10pm. However, this order needs to be approved by University Council. Next meeting of Council is this Friday, 13th March. If 13th is a black day, approval for the sale of liquor in the Union may not eventuate until the next Council Meeting, in May.

Still on the Union (many people are these days), how many people got their coffee from the S.R.C. Coffee Bar on Monday 2nd? At its meeting on 1st March, the S.R.C. passed a motion of no confidence in the Union, and pledged active support for the vote of "no confidence" in the Union Board and Secretary. It also approved the Coffee idea to express its dissatisfaction publicly. Should be more of it (i.e. coffee, according to most students I saw).

What about a Students' Council? The S.R.C. Streamlining Committee has recommended various changes for the S.R.C., and one is for it to become an S.C. Another is to dispense with Faculty Representatives and to have 13 general representatives, a part-timers' representative, and the President of a new 15-member Council. Elections will move forward to early April, and the Annual General Meeting will be in late April. These proposals now have the support of the S.R.C. and will go to a General Meeting of all interested students on next Monday night, 16th March. Be there and get the S.R.C. streamlined.

Quote of the Week: "I may be head of the Monarchist Society, but that doesn't mean I'm a queen." — S.J. Duckett.

The Faculty of Law, long renowned for its dedication to serving the student body (don't its high failure rates prove that) has gone one step further. It's not enough that law students have to pay for notes (what did you say fees covered?) but now the Faculty Office has decided it will only open one half of each working day for the sale of these notes. And at the Freshers Welcome, "Tricky Dick" Miller, well-known in 1969 for his many staunch and different stands on Commercial Law I, told new students that the aim of the Law Faculty was to make the students think like lawyers. Non-law students take note and rejoice that you don't think like ANU lawyers at least.

NUAUS Ratification motions come up on Wednesday, 18th March; With Monday 16th's meeting on Constitutional amendments, don't forget the Wednesday meeting. It is of great importance, so if you have a view on the matters to be discussed (full details elsewhere in "Woroni") come along and have a say.

It's almost time for S.R.C. nominations to open. Whether the constitution is amended or not, nominations will close at mid-day on 1st April (after the Easter Break). Although mode of election is not yet finalised, start thinking now about running for the 1970 S.R.C.

For those interested in contemporary communication, it is unlikely that there will be any "Inside Out" this term, or even this year. For new students, "Inside Out" was the S.R.C. radio show on local station 2CA, and it featured interviews, with notable university activists, visitors, and others of interest, details of happenings on campus, and music. It was the pioneer show of this sort in Australia back in 1967(?) and since has been "borrowed" as an example for similar programmes in Brisbane and Perth. This year, however, 2CA sold the 7.30pm Saturday time-slot (last year's time for the show) and was only prepared to offer 11.30pm Monday, Tuesday or Wednesday or 10.30pm Sunday. These were not felt to be useful times for the programme, and so things remain at stalemate. 2CA may be that station that's close to the community (as they claim) but it is questionable whether that community is the university one.



# REVIEWS

Wilfred  
Burchett

## BRAIN WASHING?

"PASSPORT": AN AUTOBIOGRAPHY  
BY WILFRED BURCHETT,  
NELSON, 1969.

Anyone who is interested in Wilfred Burchett's claim that he has been denied his inalienable right to return to his native land, Australia, could very easily be persuaded in "Passport" that he is being victimised because in his attempt to reveal to the world the truth about Korea and Vietnam he has "exploded the myth" that America and its allies are the benefactors of mankind, the preservers of the peace. As an exercise in special pleading the book could be very successful. As a war correspondent's account of major world events it is limited.

The discriminating, informed reader could form his own conclusion about Burchett's controversial contentions. Firstly, he asserts that the Western allies in Europe (mainly the U.S.A.) are responsible for the division of Europe. Secondly, he marshals evidence to support the notion that the U.S.A. through duplicity caused the Korea cease-fire talks to break down, whereas the west were lead to believe that the Korea-Chinese delegates were the guilty ones. Burchett at this point in his career was covering the peace talks from Peking for "Ce Soir". Thirdly, Burchett asserts that the U.S.A. used germ warfare in Korea. (In anticipating the main charges made against him Burchett gives a vague account of how he correctly explained the cease-fire situation to POWs in Korea. For these activities Burchett

has been accused of brainwashing. Burchett, at this point explains the "True" picture of the terrible conditions of the U.S.A. POWs who suffered because of their own "Lack of solidarity and unity". Burchett's examples of the Americans' disunity are their stealing of their fellow's rations and medicines, their refusing to eat rice and drink hot boiled water, the able-bodied' refusing to carry their wounded comrades and leaving them to die. These acts are attributable says Burchett to the main dynamic of American society - "individualism".

Fourthly, Burchett not so much states but through reporting implies that the truth of Vietnam is that the Americans are the real aggressors. More importantly, he outrightly asserts on p.269 (this is of particular interest to concerned Australians) "What is certain, contrary to what the American and Australian public have been led to believe, is that at least

90 per cent of Vietnamese forces killed in South Vietnam have been South Vietnamese peasants in uniform, and that at least 90 per cent of Americans have been killed by such peasants in uniform in defence of their homes and birthright. Comparative figures for Australian troops, because of the regions in which they operate, would be higher. And for what?

In his account of the beginning and outcome of the Vietnam war Burchett sums up that the U.S.A.'s failure to "bomb the Vietnamese back to the stone age" and to impose their policies on the Vietnamese is due to their lack of moral and social values - values that the Vietnamese do possess. The U.S.A.'s refusal to withdraw from Vietnam and to leave the Vietnamese people (only artificially divided) to settle their own affairs leaves a people prevented from exercising their right of self determination. Burchett's account of his early life in Part 1 on the book does little more than show his spirit of adventure and perhaps certain incidents of "exploitation" which turned his interest to communist ideas.

In the final section of the book, Burchett gives the history of his physical loss of his passport to the vietnam when he could not get it renewed. Since the loss of his British passport, he has travelled, presumably only within communist countries on a "laissez - passez" issued by the DRV. If Burchett's picture of himself and his activities comes through according to his delineation, he the champion of man, and his inalienable rights has a case. For those who want at least one side of the situation, "Passport" certainly pleads Burchett's righteousness.

## modern art

"The Emperor's New Clothes" is an old story applicable, as far as I can see, to modern art. The emperor and the people admired the quality of the imaginary clothes because if they said they could not see the clothes, they would have appeared stupid. In modern art an identical situation has arisen and people praise things they cannot see, so as not to look stupid.

When modern art first came onto the art scene, some talent or ability was required (although painters such as Emil Nolde were exceptions). Picasso, in his cubist phase, painted some quite clever works such as his "portrait of Ambrose Vollard", and Joseph Stella painted a quite dramatic "Brooklyn Bridge". Now, however, the influence of painters such as Jackson Pollock and Wassily Kandinsky has led to less ability being required and critics, in praising some works, emphasise the absurdity of the situation. In a recent art show (the Transfield phase) a critic was praising works at great length which required, as far as I can see, no ability or effort. One work was simply three blank sheets of canvas stuck together, another was just one dark stripe on a light background and the winning painting was just three stripes of paint.

In the field of sculpture, even less ability is required. Constantin Brancusi, for example, called a smooth piece of chrome with a bulge in one end, "bird in space". This work is described as a "soaring vertical bird motif", flight itself made visible in concrete terms, and because the lump of chrome reflects light, the work is described as "displaying continuity between moulded space within and free space without". In sculpture nothingness is described as "genius of omission" and quite numerous contrasts are drawn between earlier realistic masters and modern artists, for example, Constantin Brancusi's kiss is compared with Rodin's. Assemblage, of course, has led to even less

participation by the artist as his only job in this form of art is to stick together already existing materials.

I have nothing against modern art but I feel it should be placed in its proper perspective. Where no ability is required in making a work, the work should be treated as such. An artist who wraps things up in plastic may be enjoying himself, but the single act of wrapping cannot, I feel, class him in the rank of geniuses. Where effort and ability are required, even in modern art, if the effect is good enough the creator can fairly be complimented or called a genius but this title must, if it is going to retain any value, be given only to people who show ability.

## jazz

John Giffin

Jazz followers may be surprised at the recent trends of popular music. In the last 4 - 5 years, pop has split into several distinct types. I find the most interesting of these is the blues arena.

In general, pop blues could be classified as "blues and barking" (a title too often well deserved). However out of this vast area, we find on rare occasions, that some groups have tended to play better jazz than pop.

Why do I distinguish in such a fashion? The only justification for such a judgement that I can offer is that "pop Jazz" as I call it does not contain the characteristic cathunk.....cathunk.....kerash..... cathunk, which pervades the 3 or 4 minutes of standard pop.

Recently brought to my attention was John Mayall, who I believe, removes himself from the popular

field, even though his earlier works were more representative of the Rolling Stones style. There are three particular albums I recommend:

"Barewires", "Laurel Canyon Blues", and "The Turning Point".

Mayall's group, Bluesbreakers, feature the first. The second, "Laurel Canyon Blues" was recorded with a reformed group and is most striking for its lyric which to me displays the feeling of early blues poetry.

"The Turning Point" is perhaps the best of the three. It combines Mayall's arrangements and lyric with some of the best musicianship I

have heard in a long time. In particular Johnny Almond who plays sax and flute. Here again is displayed Mayall's uncanny ability for uncovering new talent.

Almond's sax is the most refreshing style I have ever heard.

## incredible what?

The Incredible String Band is where violin, savangi, intar and gimbri are bound in beautiful harmonies and lyrics which justify themselves equally as music and poetry. During a 1969 tour of the USA this system produced a double L.P which is now separately available in Australia. The product with some contemplative listening makes a beautiful life accepting effect that can be glimpsed in the nursery rhyme lyrics of 'Air'.

'Breathing all creatures are  
Brighter than the brightest star  
You are by far.  
You come right inside of me  
Close as you can be  
You kiss my blood  
And my blood kiss me.'

The LP to look for is 'Wee Tam'  
available from Homecrafts for \$5.50.

Mike Hess

## NATIONAL SERVICE ACT

The S.R.C. has decided to appoint a committee to investigate ways and means of opposing the N.S. Act. The Committee will take special note of the peculiar position pertaining to Canberra and the ANU.

The committee will consist of 5 members, not necessarily members of the S.R.C.

If you are interested in serving on this committee please contact me at the S.R.C. Office before Thursday, 12th. March.

If you want any submission as to your point of view and ideas, please contact me at the S.R.C. Office before Thursday, 21st. March.

The committee is expected to report to a general meeting sometime this term.

Stephen Duckett

## N.C.D.C. PARKING AND SHOPPING SURVEY

The N.C.D.C. have requested the A.N.U. to supply all the staff needed for a survey of Civic parking lots and people using the Monaro Mall. The survey will be held from Monday, March 16 to Saturday, March 21. Each day is divided into three shifts of 3 and 3½ hours to fit in your free time between lectures. The survey will also carry on through Friday night shopping and all Saturday morning. You only need to take a ballpoint pen and a wristwatch. All the survey points are within walking distance of the campus. An N.C.D.C. official will conduct two briefing sessions nearer the day, with precise instructions for conducting the survey and when and how to change the shifts.

COME INTO THE STUDENT  
EMPLOYMENT OFFICE, ROOM 11,  
COPLAND BUILDING, BRINGING  
YOUR LECTURE TIMETABLE TO  
ENABLE YOU TO CHOOSE THE  
SHIFTS YOU WILL WORK  
Open to female and male students.  
\$1.50 an hour  
Monday to Thursday - 38 students  
needed each day  
Friday - 140 students needed  
Saturday - 41 students needed



# CLUBS AND SOCIETIES

## Abschol

'If an aboriginal baby is born today:  
-It has a much better than average chance of being dead within two years..  
-It has only one chance in thirty compared with Europeans of reaching matriculation or higher.  
-It has four times the chance of not being educated at all.  
-It has only one chance in ten of living in a house owned by its parents.  
-It has one chance in three of living in a dwelling with no water.  
-It has one chance in two of living in a dwelling with not enough beds.....'

These lamentable facts bear witness to the misery that constitutes the lives and hopes of the Australian Aboriginals. ABSCHOL is a student organisation that purports to be interested in and to help aboriginals. Unfortunately the true facts about Abschol are as shameful as those quoted above. Abschol, especially the A.N.U. group, is in a hell of a mess.

### FUN, FUN, FUN.

In 1969 your local abschol group's meetings had an average attendance of eight. This select little group passed the hours happily; sipping claret, munching potato crisps and discussing idealistic, impractical plans with commendable eloquence. Our jolly little abscholars were not entirely inactive. A few of their number made the long and arduous journey to Yass. There they talked to some real live aboriginals and asked them if they needed anything. They made the happy discovery that Mrs. X would like a new wardrobe. However they had no idea about how to go about getting one for her.

### VIGILS & THINGS.

Abschols record was not entirely bad. Despite all their exertions to the contrary, they did manage to hold a vigil supporting aboriginal

land rights, and to raise money by various means. Their most useful achievement was the production of "Aboriginal Quarterly". Unfortunately the new editor of "Aboriginal Quarterly" has moved to Sydney and taken it with him. So Abschol A.N.U. can no longer, when questioned about its work for aboriginals, point to its Great Journalistic Enterprise.

### RIISING WATERS.

At the moment 1970 promises to be even bleaker than 1969. Only two people who had been members last year, managed to tear themselves away from the Labour Club discussions, or whatever, to attend Orientation Week Abschol meeting. So it seems that this year as last, Abschol activities become important only when there is no chance of doing anything else. It is incredible and humiliating to consider that in

a student body of four thousand odd, there are only these people who care enough about aboriginals to even attend a meeting.

### THE HARD WORD.

If people with imagination, who are willing to work, would join Abschol, it could become a forceful and significant group. It might even help some aboriginals. Tutoring schemes and other sorts of direct aid are unfeasible in Canberra. However we can raise money and large amounts of this are urgently needed for special nationwide Abschol projects. Moreover in Canberra we are in a unique position for political lobbying and there is no reason why this should be restricted to one vigil a year. If you want to help aboriginals please come to an Abschol meeting. (They are well advertised); Alternatively you could visit the S.R.C. or Woroni Offices

## World University Service



**WORLD UNIVERSITY SERVICE IN AUSTRALIA** is an active member of the international organisation established fifty years ago. It works in university communities in sixty-six countries in all continents.

W.U.S. is an organisation of students, staff and administrators, in universities and colleges concerned with international development and the university community.

It believes that the university, through the accumulation of knowledge and understanding and through a process of direct involvement in society, must contribute to the illumination of the causes of underdevelopment, and provision of various policies for its elimination, to the initiation of such policies and therefore, to the implementation of necessary social and political change. The role of W.U.S. is to stimulate and challenge the university in these tasks.

W.U.S. maintains three fundamental aspects: it is a staff-student-administrator organisation; it is devoted to the services of higher education, albeit to a transformed vision of the university; it is global in aspect and operation.

Australian W.U.S. has embarked upon an extensive programme of "development education" and works closely with other voluntary aid organisations associated with the Australian Council for Overseas Aid. Australian students for many years have been active supporters of W.U.S. and considerable sums of money have been sent to the international headquarters in

Geneva for the many self-help projects in the developing world.

Each W.U.S. National Committee participate actively in the international programme, determined by the biennial General Assembly of W.U.S., is devoted to making a contribution to meeting needs in the fields of student lodging and living, student health, educational activities and facilities, and individual and emergency aid. The International Assistance Programme is a target and its fulfilment is a mutual endeavour and depends on the efforts of all national committees. The programme is seen as the most concrete form in achieving the basic goal of W.U.S. of building bonds of friendship and co-operation between and among the university communities all over the world. Australian funds sent to Geneva will be directed to projects in Asia.

In 1970 more emphasis will be placed on alerting public opinion to Australia's responsibilities in the developing world and the need for a more realistic foreign aid programme.

W.U.S. in Australia is also concerned with the problems facing the university community here. In 1969 W.U.S. involved itself with Czechoslovakian student refugees, student/staff relations and student mental health.

THE NATIONAL DIRECTOR is responsible to a seven member National Board made up of students and staff to administer the W.U.S. programme in Australia. He will be in charge of a secretariat to be set up in Canberra and will work with an Assistant Director. The Secretariat moves from Melbourne in April.

This year W.U.S. at A.N.U. plans to adopt a specific project taken from the "Programme of Action 1969-70" issued from the W.U.S. international office in Geneva. Recent W.U.S. assistance to the University of Papua and New Guinea has been in the form of a much needed bus, provided by Australian W.U.S. to transport students between campus and administrative offices of the University of P & NG for field work in connection with courses and to sports and recreational facilities; and books, journals and manuscripts provided to the University library.

In 1969/70, we at the A.N.U. would like to assist the university community in Papua-New Guinea by

- (1) supplying equipment to establish a canteen-cum-store in the campus as the nearest shop is four miles away.
- (2) equipping student union building.
- (3) further assistance to library.
- (4) establishing a Book Exchange in co-operation with their S.R.C.

HOW YOU CAN HELP — Join W.U.S. and work for W.U.S. The project we have adopted will need \$1,745 for its implementation.

"World university service is making a genuine contribution to the growth of freedom"  
(The late John F. Kennedy)

## A.N.U. HOSTS ARTS FESTIVAL 1971

If you haven't heard already, you know now.

The 3rd Australian Universities Arts Festival is to be held in May 1971 here in Canberra. Those who went to Melbourne last year will have some idea as to the size of an event of this nature: if you didn't go, you'll know next year.

One thing is clear, however, that the success of the last Festival demonstrates the need to continue a festival of this type at all costs, in order to develop a cohesive cultural atmosphere throughout campuses.

Although Canberra has not a large student body, stirrings have been apparent over the last few years and the success of the recent Festival of University Drama proves that large-scale events can be hosted here successfully.

Conveniently placed between Melbourne and Sydney, we are assured of close co-operation at least from these two centres, though the hard work will still have to come from here.

The importance of an arts festival of this kind is that one can create an environment where professional and amateur can meet on common ground. The essential problem remains of how to enable everyone to participate in one way or another.

To treat this festival merely as a jamboree, or a cultural orgy, is to miss the point. It should be, rather, a synthesis of student activities conducted throughout the year in the relative isolation of their own campuses. For a short while at least, anyone can become aware of, and be involved in, all the various mediums of artistic expression.

Canberra is not blessed with being on the cultural circuit, so we will try to pack as much into these eight days as we can. However, this means full co-operation from everyone on campus.

Ultimately, this is your festival and it will be what this campus makes it. To be more than merely a spectator event, the Festival must be structured so that it provides adequate opportunities for people interested in particular art forms to be able to work closely together in some depth.

At this stage, what we need is ideas and for all clubs to increase their involved membership. If you have any ideas or criticisms of the Melbourne Festival, contact the Cultural Affairs Committee (C.A.C.) or, better still, join one of the affiliated clubs and societies and put your ideas to work.



3104 378.947

# SPORT SHORTS

## WING CHUN KARATE.

Interested in joining the A.N.U. Wing Chun Karate Club? Come along to the Kingsley Street Drill Hall any Sunday at 11 a.m. or enroll at the Sports Union Office.

This school of self-defence was developed by Wing Chun, a noble lady of the Manchu dynasty about 250 years ago. The techniques of unarmed combat have existed for 2,000 years through Chinese history, but Wing Chun sought to perfect it by erasing all the less effective aspects. The result was a school considerably more refined than either the Classical Chinese school or the various Korean and Japanese arts which have been borrowed from the Classical school. It does not have the same...

disproportionate emphasis on physical strength of the brick-breaking tile-smashing variety. Moreover, as the sex of its founder suggests, it is a technique of self-defence particularly suited for women to use.

In the (comparatively) well-known Japanese schools exponents learn to use a large number of different blows, and also a large number of "blocking" techniques. But the weakness of the method is that although the blows are struck with such power as to be devastating when they land on target, the striker rarely possesses any hold upon his opponent while striking. In consequence, even apart from the difficulty of penetrating his opponent's defence he is always striking at a moving, ducking target, and finds it difficult to land

Instructor William Cheng demonstrates defence and counter attack against an overhead sword attack.



the blow at all, much less to place it reliably where he intends.

In Wing Chun however, the initial target is commonly the opponent's arms rather than his body. The exponent of Wing Chun does not dart back and forth like a boxer, feinting and looking for an opening. Instead he moves firmly in, pushing the opponent's arms aside with his own, and tangling them in a way which opens a path for him to strike through to the face or body.

The A.N.U. Wing Chun Club is now entering its second year. Instructor and President is William Cheng, who studied in Hong Kong under Yip Man. A feature of Wing Chun training is the use not only of a punching bag, but also of a complex "wooden man" with protruding arms and legs, which is used as a dummy opponent and target during practice sparring. The Club's present wooden man which was somewhat "thalidomided" during its construction in the University workshops, is soon to be replaced with a more correctly made one.

It is particularly hoped that this year a large number of female members will join, and a special class may be set aside for women.

In a later article the history of the Wing Chun school and the superiority of its basic theory over that of other forms of self-defence will be explained.

M. O'Connor.

### NOMINATIONS ARE CALLED FOR THE POSITION OF

### Returning Officer

FOR THE S.R.C. ELECTIONS TO BE HELD AT THE BEGINNING OF APRIL SUBJECT TO GENERAL MEETING APPROVAL THE ELECTIONS WILL BE BY POSTAL BALLET.

ENQUIRIES MAY BE MADE AT THE S.R.C. OFFICE.

A. Bain, Secretary.

## A.N.U. TENNIS CLUB

### ANNUAL GENERAL MEETING

This is to be held at 8.00 pm on Monday 16 March in the Upper Dining Room of the University Union.

Business will include the following:

- (a) President's report on the activities of the Club during the preceding year.
- (b) Presentation of the Treasurer's statement of accounts covering the same period.
- (c) Nominations are called for the following positions:

President  
Vice-President  
Secretary  
Competition Secretary  
Treasurer  
At least four ordinary members  
Auditor & Patron

who constitute the committee

In accordance with the Club's Constitution, Article 6 (II) the election of Committee is as follows:

"Of this Committee, at least four members must be undergraduate and at least two members must be non-undergraduate members of the Sports Union, provided nominations are forthcoming."

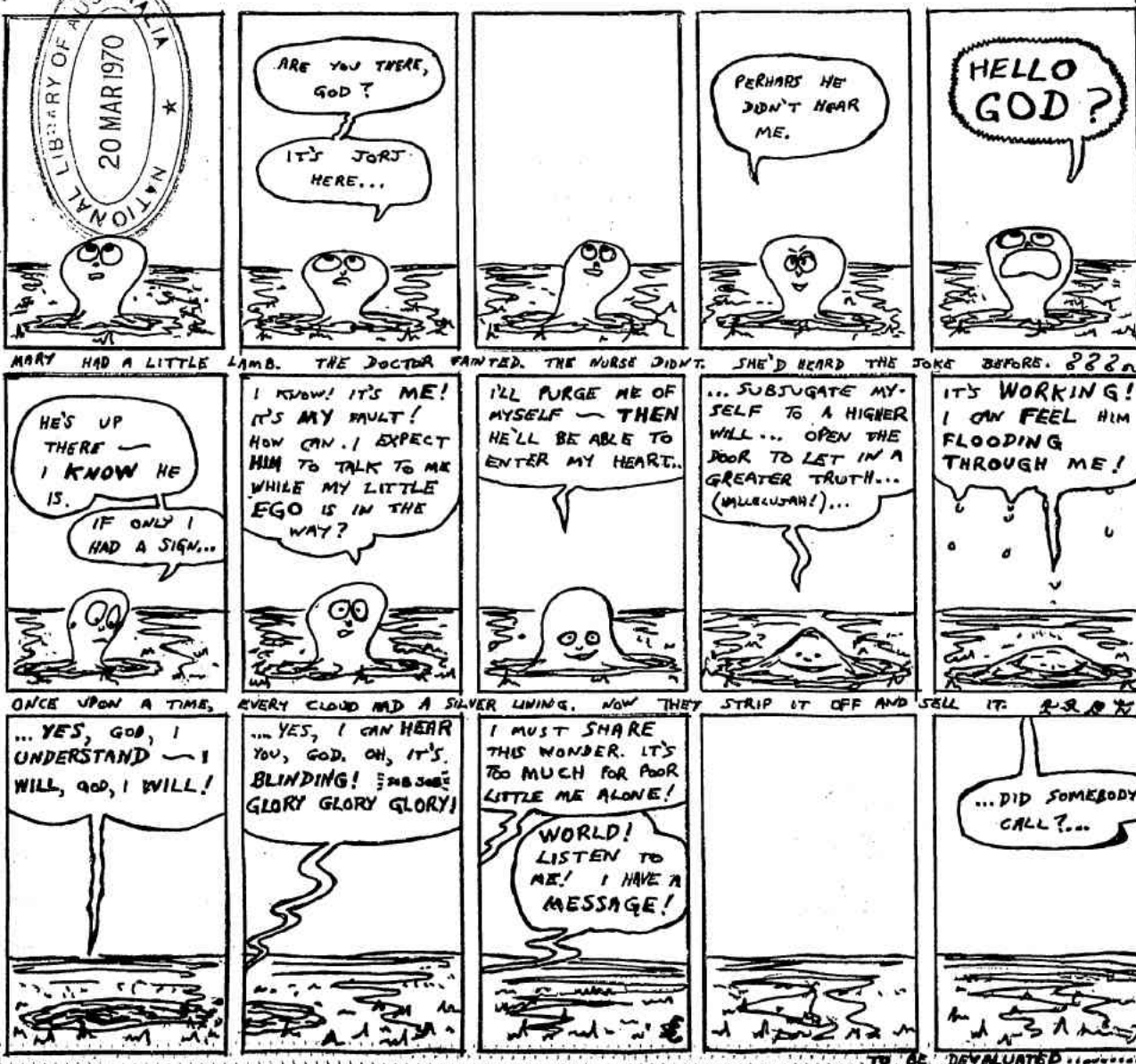
Nominations should be lodged in writing with Dr. J. MacLeod (President) Research School of Chemistry or Mrs B. Bohmer (Secretary) Student Admin before commencement of A.G.M. if possible.

Refreshments will be served at the conclusion of A.G.M. Meeting.

### ORIENTATION WEEK

A very successful Round-Robin tournament was held on Sunday, 1st March, 72 people participating. Winner on the day were Felicity Street and Wayne Kelly.

## POROUS PASTERNAK by stephen



## ANU MEN'S AND WOMEN'S HOCKEY

### MENS

- fields three or four teams local Saturday competitions, finished 2nd, 5th & 6th in 1969.
- good possibility of 1st Grade this year.
- trains Wednesday nights South Oval 7-9pm - will commence first week of lectures.
- participates in up to 10 carnivals each year, including Intervarsity (Monash 1970)
- finished 7th last year's I.V. - Hobart.

This involves trips away on many weekends, especially in 2nd term. First carnival 3 days over Easter in Albury.

- has retained (jointly with Monash) Summer I.V. for 1970.
- AGM 2nd or 3rd week of term.

### WOMEN

- 3 local teams in local competitions (1 in A grade & 2 in B grade)
- trains Monday nights, plus a lunchtime during the week.
- travels to 2 or 3 carnivals each year, plus local Canberra carnival.
- will host I.V. in Canberra for first time this year.

### GENERAL

- perhaps some combined social functions
- could host various visiting teams
- combined trips away (social fixtures)
- combined club dinner in 3rd term
- various "social" matches

### CONTACTS

- Andrew Patterson (Burton Hall)
- Marian May (Garran Hall)
- Chris Hicken (Burton Hall)
- Paul Rayner (c/- Sports Union)